

MOODY BIBLE INSTITUTE
MONTHLY

January , , 1938



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Preachers' Number

GREAT CONFERENCE on "The Summer Bible School"

Will be held in the

THIRD PRESBYTERIAN CHURCH

(Fifteenth Annual Conference)

Broad and Potter Streets, Chester, Pa.

JANUARY 27th AND 28th, 1938

This vital, thorough Bible Teaching is essential to Christian work in our day—come and find out methods from those who know from experience. NON-SECTARIAN.

PLANS FOR THE CONFERENCE

The members of the Third Presbyterian Church and their friends take pleasure in entertaining the delegates in their homes and at the Church for the two nights and the five meals beginning with dinner Thursday Evening. Conference opens at 1:30 P.M. Thursday.

The Summer Bible School—"The ALL BIBLE SCHOOL"
is More Valuable Than Gold—"Yea, Than Much Fine Gold."

THE PLAN

Uses no handcraft—Lifts up Christ—Focuses the Scriptures on Him—Traces predictions of His Coming in the Old Testament—Finds Him manifested in the New Testament. Systematic, definite, clear-cut, orthodox—Study clusters around "The Way of Life." Five weeks' course. Five days per week—three hours per day.

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● Endorsed by General Assemblies, Synods, and Many Religious Bodies and Carried Out in Actual Practice by Hundreds of Churches of Different Denominations. Endorsed by Many Educators such as Dr. James M. Gray, the Honorable William Jennings Bryan and also Dr. Will H. Houghton, who writes as follows: "The 'Summer Bible School' is highly significant because the people of our generation are ignorant of the contents of the Bible and this plan gives the new generation the greatest amount of Bible in the shortest possible time."

The mightiest missionary influence abroad in the world today—many thousands converted each year. In Korea alone this year there were over 17,700 converts.

Keep the dates open—JANUARY 27th and 28th, 1938. (This notice appears but once)

If you purpose to attend the Conference as a delegate or if you desire literature about the "Summer Bible School," kindly fill out and mail this Coupon to DR. A. L. LATHEM, 420-434 E. Broad Street, Chester, Pa., enclosing \$1.00 Registration Fee for Conference or 10c if you desire literature.

NAME _____ ADDRESS _____

Moody Bible Institute Monthly

Continuing THE CHRISTIAN WORKERS MAGAZINE
and THE INSTITUTE TIE

Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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January, 1938

"To The Jew First"

THIS is the bedrock upon which the Jewish Mission is stayed. "To the Jew first" is as basic in Missions as faith in Christ is basic in Salvation. Every January brings us an increasing number of friends whose motto has become, "To the Jew first." And many letters tell us, "Thank you so much for calling my attention to my duty and privilege. I want to start the New Year right."

Think it over, for some day you too may join this blessed host and you too will say, "I want to preach the Gospel in God's way—to the Jew first." As evidence of how the Lord is moving upon the consciences of His most faithful followers, here is a letter which cheered our own hearts:

Only within the past four or five years have I been interested in saving the Jew. A friend gave me a copy of . . . and it was in that magazine that I caught a glimpse of our debt to the Jew. I have been longing ever since to have a part in the work. I am sorry I did not hear the call years ago. The Lord bless you and your work.

Our work merits your every confidence. Our field is not only the 2,000,000 Jews of New York, not only the 4,000,000 Jews of America, but, under divine impulse we are at grips with the problem of reaching a world Jewry with the Gospel testimony.

Your sympathy and prayers are always needed. "THE CHOSEN PEOPLE," loved by many Bible students for its helpful information on Prophecy and the Jews, is sent to all friends.

American Board of Missions
To The Jews, Inc.

Station A Brooklyn, N. Y.

*"Not a
worry or
care!"*



This dear friend, now over 80 years of age, who is enjoying life to the full, recently visited the Institute, coming by plane. Having held a Moody Bible Institute Life Annuity contract for many years she gratefully gave the following testimony:

"The annuity—it is a comfort to know that one is safely provided for as long as you live and great satisfaction that your money will be made good use of to help others when one is gone. My only regret is that I did not know sooner about the Institute Annuity Plan. Not a *worry or care*—the check always comes on time."



The Moody Bible Institute of Chicago

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(Indicate given name)

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Moody Bible Monthly

JANUARY, 1938

EDITORIAL NOTES

CRITICIZED?

Dedicated to All Christian Workers, but Written to Myself

By WILL H. HOUGHTON, Chicago, Ill.

They criticized you? Well, no wonder,
A weak, failing creature at best.
You stumble and falter in error
And make grim mistakes with the rest.

They criticized you? Well, what of it?
Are you any better than they,
The men of warfare and trumpet
Who troubled the smug and the gay?

Care not for their hard thoughts or sayings,
They make you the worst among men;
The evil they say will not hurt you
Like the harsh things you say about them.

* * *

To the majority of plants and trees the root is of vital importance. If it is injured or removed, the plant or tree dies. Some

plants will thrive only in the warm rays of the sun, others in the cool shade. In the one case, the roots require warmth; in the other,

coolness. The root is the one great consideration. But it is not universally so, for the date palms of the Arabian desert and of Palestine are notable exceptions to this rule. Their vital part is not the root, but the plume of leaves which cap the tall, straight stems. It will die if its head is cut off. There is a diversity in the very unity of nature. The palm is the evergreen of the East. The pine is the evergreen of the North. Both are evergreens, but both entirely diverse in physical form and habits of growth. There are orchids that thrust their roots in the earth for maintenance, and orchids that, living upon rotting branches, send their roots out into the air for the same purpose. In the date palm we have a tree that dies, not if it is severed from its root, but its head.

The true believer is said to be "rooted" in Christ. "Rooted and built up in him." As the tiny plants growing on the mountain-side send their roots to a surprising depth in the crevices of the rock, which renders it almost an impossibility to pluck them wholly up, so is the believer rooted and grounded in Christ—the "Rock of Ages." But the believer is not entirely dependent upon his root, for, like the pine, he has a twofold source of life—head and root. Christ is his Head, and he is rooted in Christ. The Church is Christ's body, and we are each members of that body; and Christ being the Head of the Church, is emphatically "our life."

Christ as our Head shelters us from the blasting heat of God's displeasure. The palm is shaded from the scorching sun by its

abundance of foliage, which throws a shady spot around its foot. Have you ever wondered that while yet in your sins you were not made to feel the afflicting, chastising hand of God? Wonder no longer. Behold Jesus uplifted upon the cross. Come, all ye that would find rest and shelter, sit beneath its shadow!

"The righteous shall flourish like the palm tree" (Ps. 92:12). He shall be firmly rooted—"grounded and settled" in the faith. He shall grow straight upward with no cumbersome branches—a figure of uprightness, preaching righteousness to a crooked world—and Christ will crown him withal.

The lofty palm which we picture in our mind's eye was once a tiny seed, which, falling into the ground, became corrupt unto death. But out of that death sprang the living tree, called to life by the influence of a power outside its own. So there must be a death in us previous to the springing forth of a new life in response to a power that is as high above, as it is distinct from, every other power. This is the way of "death unto life." Happy are they that find it!

—L. W. R. (written in 1885)

* * *

A recent magazine article on a phase of psychology, made some comments which, lifted into the spiritual realm, would have meaning to the Christian.

The Walk of a Christian Here are some sentences from the article:

"That a person may be known by his walk is not a meaningless assertion. Is there any one trait more distinctly representative of one's makeup than is his usual gait? How often do we remark the dainty, mincing steps of the effeminate person; the quick, agile, lithesome strides of the athlete; the clumsy, jerky springiness of the poorly co-ordinated; the slow, sometimes shuffling, cumbersome, labored movements of the phlegmatic, and the Charlie Chaplin quality of the buffoon. In quite the same manner we have come to identify the general slump in carriage and decrease of automatic associated movements as a characteristic of the deep depression."

The apostle Paul very evidently believed that a person may be known by his walk. He warned the Christians of Ephesus not to walk as other Gentiles, but to walk circumspectly (Eph. 4:17; 5:15). He gives two special exhortations to a worthy walk. We are to be worthy of our exalted calling. Christ has set His love upon us and His life within us. The daily living of the Christian is to be in the light of the fact that Christ lives within. The Lord's name is identified with us, therefore we are to walk worthy of the Lord, and not walk in places or ways which will bring reproach upon the One whose name we bear. We are not walking

in the old way. It is a walk in newness of life (Rom. 6:4), with a new direction, a new desire, and a new destination.

* * *

The western Centenary Celebrations have brought the glorious D. L. Moody Centenary year to a blessed close. Who of those taking

The Centenary Year Is Over

part, whether as committee member or on the public platform, can ever forget the blessings of Bellingham in Washington, Portland and Salem, as well as Corvallis, in Oregon? California gave good response at San Francisco, Sacramento, San Jose, Los Angeles, and its suburbs, as well as San Diego with neighboring centers. This is written while some of the closing celebrations are in session, so a complete mention of cities visited cannot yet be made.

We have much to be grateful for in the way local committees prepared the way and unselfishly labored to make the conferences succeed. We hope it will be easier to work for Christ in these cities because of our visit.

Everywhere the classes in soul-winning have been held, and there is good reason to expect a continuing interest in this activity for months to come. The little booklet, *Lessons in Soul-Winning*, has been widely and wisely distributed through the office of the Director of the Centenary, Mr. A. F. Gaylord. He reports that for October alone his office received 1,234 requests for 10,131 copies. Copies sent out by the Centenary office to October 31 total 76,473. This does not include the copies given away in the celebrations. The October requests came from forty-five states and eleven foreign countries.

Surely we are going to have further evidence of the value of this distribution of booklets as the recipients study and serve in personal work. Will you not pray for these thousands?

* * *

In the midst of the western Centenary Celebrations, all of us were shocked by the sudden illness of Bishop J. Taylor Smith.

Bishop J. Taylor Smith

Laboring with a cold for several days, he would not give in until he found himself with a high temperature and congestion in both lungs. We placed him in a hospital at San Francisco, and sent a wire to Chicago to get the Institute students praying. The members of the traveling party also gave themselves to intercession in his behalf. The situation looked very serious. Double pneumonia is a dangerous ailment for a man of seventy-seven.

But God heard prayer and in marvelous fashion raised up our dear bishop. Less than

three weeks from the time he was stricken, he was back with the Centenary party again, to the great delight of all. We are grateful to the doctors and to the hospital and nurses. We are not taking any of the credit from them when we say that God definitely answered prayer in his behalf by restoring him, and so quickly at that.

When it was discovered that the bishop was very ill and we received his consent to bring in a nurse, his first remark when the nurse arrived, was, "Perhaps the Lord has allowed me to be sick so I can talk to this nurse about Christ." May we be in the place where God can teach us the needed lessons of these trying days! God is able, and the most important thing on earth is to introduce men to the Saviour.

* * *

It is true that the word "reverend" occurs only once in the Bible and then is applied to God: "Holy and reverend is his name" (Ps. 111:9). The fact that it is

What to Call the Preacher used of God only, means to some people that it should never be used as a human designation. With all due respect to this opinion, the fact is it has been used as a title (not a name) in connection with those who have been set apart to a full-time ministry.

There is one use of the name which we would like to protest. It is the terrible, jarring use of the title in direct connection with the surname, thus, "Reverend Blank." Some one a long time ago, said, "With regard to the use of 'Reverend' or 'Rev.,' to fail to know that the proper form is 'Rev. Mr. Blank' or 'Rev. John Blank' is the literary equivalent of eating peas with a knife."

We must confess that to us the best title ever found for a preacher is "Pastor." What a wonderful relationship it suggests! Happy is the man who is even faintly entitled to such designation. Better is it than all fancy appellations to be discovered or devised. And what shall we say for its companion word, "Brother"? These are old-fashioned words, but they are full of meat and meaning.

* * *

"Of the making of books there is no end," said a keen observer in the long ago. From our viewpoint he was only at the beginning of book making. The preacher

The Preacher's Library cannot hope to own or read them all. Money and time are both scarce, so that wise selection must be made. Elsewhere in this issue the suggestions of many as to books of value have been gathered for your help.

Read some of the new books. You will wish to keep abreast of the times by reading the books of the day. But remember that for the most part, they are books of a day—and like the young lad said of the convention speakers, "The subject matter is largely the same."

A ministerial visitor from another land, after attending many churches and the workshops of pastors, made this shrewd observation, "American preachers have nice motor cars but few books." It would be better to have no car and wear old clothes than for the preacher to go without the right books.

Read the old books. The reading of some of the Puritans would be good mental discipline for an age of hurry. Men like their

literature and their food digested for them. Many are living from intellectual lunch counters. The persistent reading of Goodwin and Manton and Trapp and Thomas Adam will develop your reading taste and will deepen your life. MacLaren and Matthew Henry should be in every preacher's library. Read MacLaren to see expository preaching at its best, and read Matthew Henry for spiritual illumination.

* * *

Illustrations abound of the fact that we may be a student of religion and know nothing of the Bible. The source book of Christianity is the Bible, and unless

Religion and the Bible this Book is studied, no one can know the origin, growth, purpose, or goal of Christianity.

In the light of this fact, it seems strange that Christian churches would ignore the Bible and talk religion. How often in our journeys we see, or there are sent to us, church calendars with announcements of "Weekday Classes in Religion" or Sunday "Religious Discussion Groups."

Recently we were to preach in the pulpit of such a church. While in the pastor's study waiting for the opening of the morning service, we suggested the Scripture lesson to be read that morning. At once there was a scurrying to find a Bible. The walls of the study were lined with books on philosophy and psychology, but the minister couldn't find a Bible. Eventually one was located in a distant room. Some unauthorized person had borrowed it days before! Would you expect the preacher to have power or that church to have a message?

"Back to the Bible" is not an empty phrase. But it's a long way back for some people. Their interest is in religion alone. Religion is only the groping of natural man's unenlightened mind. Man needs revelation or he can never know God. God in His infinite grace has revealed Himself, and that revelation is in the Bible. Christianity is not merely a religion. It is the religion of a revelation. If the Bible is a closed book, man will be forever in ignorance of God, and Christ, and of his own needs.

* * *

Some nations have a Hall of Fame. America has an alley. And like every alley, its occupants attract attention only because of

This Thing Called Civilization the noise they make. The front page of the newspaper is the sounding board for the noise. A man was reputed to have committed a few crimes some years ago. But years of decent living had passed since then, and when he was brought into court on the old count, he was discharged. No one would object to that. Correction, not vengeance, should be the goal in back of the functioning of the courts.

At once the ordinary man becomes a hero. Our newspapers having developed in their readers an appetite for the sensational, now seek to satisfy the demand, so column after column is given to the latest nonentity.

While heaven's angels weep and asylum inmates cheer, a golf match is announced with the other three corners held down by some "used-to-be's" of epidemic America. And the golf match cannot be played, for the course is so crowded with what at times has been called human beings, that the game

is called off. Spectators are not only all over fairways and greens, but they hang from the branches of trees like apples or—as it were—nuts.

The minister is supposed to be a public man. But if he is clean and honorable and loyal to his ideals, let him try to get two lines of attention from a metropolitan paper and see what happens. The newspapers are not interested that the preacher is laboriously putting in the foundation stones on which to build a safe society. He isn't news while he is decent. He'll never be news, and hence will never be popular, until he poisons his mother-in-law, or blows up the City Hall. Newspapers, please copy!

* * *

One of the problems the witness for Christ faces is that of blending social courtesy with loyalty to Christ. Every Christian man wants to be a gentleman. He doesn't wish to give the impression that he is always looking for an opportunity to disagree with others. He wishes to listen, as well as speak, and give others the right to hold and express opinions. There is a place, however, where the true Christian cannot remain silent, and that is when Christ is flouted and His claims denied. To be silent then is to be disloyal to Christ.

Rev. H. S. Kimura, of Japan, recently went through this kind of a test. Mr. Kimura is a graduate of the Institute, returning to Japan after graduation, for service in his own denomination among his own people. He has stood strong and true during all the years.

After speaking at the Founder's Week Conference last year, he was much blessed in the ministry of the Word to the Japanese people in many American cities. Upon his return to Japan, he wrote an American friend, and from that letter we quote the following. It is not to be understood that he or we are criticizing a denomination or an educational institution. This is merely the telling of a true story:

"Kimura has finished the work and took Japanese *S.S. Gatsuta Marie*. Captain was my old friend; fact I baptized his father. His ship just full. My ticket was second, but he put me in first class room. Alone.

"Just about we finish our journey two days before, one of our passengers, Miss R—, wants to give lecture in first class. I was specially invited, so we all went, twenty Japanese, forty American.

"She dressed deep pink, look very smart, over fifty years old, I should judge. She say in lecture:

"All religion are good, they are fine, teach us moral and ethics. Mohammedanism is far broader of all. I am graduate of Chicago University, and twenty-seven years I have studied Bible, and I am member of Baptist Church, but I find out Mohammedanism is the best of all. So I am going to Japan to tell people so."

"Kimura was very tired out after four months' work. But I could not keep quiet this time. His Name's sake. I must stand up. Kimura is up.

"Madam: "I must show my color clear to you and fellow audience. So, you are old graduate of Chicago University, while I am graduate of Moody Bible Institute. You said you have studied twenty-seven years in Bible. I have forty-seven years studied that Bible only. You were Baptist while I am Congregational Church

pastor. But, my dear lady, you made great mistake. You don't know why God has sent His only Son to take your place on the cross.

"In Japan olden time we had nothing but torch, the kerosene lamp came, then next was gas, after that electric light. But sun raises up we don't need any of these. After Son of God came we don't need Shinto, Confucius, Buddha, or Mohammed.

"I was sin sick disease and captured by Satan, but Shinto of Japan did not die for me, Chinese Confucius did not die for me, or Indian Buddha did not die for poor sinner like me. Of course, Mohammed did nothing to save me. But the Lord Jesus Christ died for me. I believe it and He is one saved me from all sin." "Then three American missionaries were among sixty. One lady took her handkerchief and shout and stood up.

'True! What Japanese pastor said is true,' and all clapped hands quite a while.

"Kimura continued, 'Miss R—, we don't need Mohammed. If you are not going to teach Christ, I tell you best thing take next steamer and go home, please.'

"Then Kimura sit down. Meeting was completely broken up. But I can't help it. 'Hallelujah to the Cross!'

(Signed) "H. S. KIMURA."

MacLaren of Manchester

By REV. WILL H. HOUGHTON, D.D., Chicago, Ill.

TO STAND in the pulpit of Alexander MacLaren is to feel you are standing on holy ground. A long ministry has left us many volumes of expository sermons which the present day preacher might well study. MacLaren was a Bible preacher, and even though it is nearly thirty years since he exchanged the sidewalks of Manchester for the streets of heaven, his sermons still have influence with men and power in men.

Undoubtedly expository sermons are the most enduring. Some of our sermons considered timely when preached, five years later look as dry and empty as a bird's nest of the same age. The timely sermon is the timeless message based on the eternal Word of God.

A Salary of \$300 a Year

Dr. MacLaren, or McLaren as he wrote it, began his ministry in Southampton, where the important early twelve years were spent. There he learned how to work and how to study the Bible for himself, as well as to pass it on to others. From a record I had the privilege of seeing in Manchester, it is evident that he was paid in Southampton (at least in his early years) the princely sum of £60 (\$300.00) per year. In these youthful days, he made up his mind that he would be a preacher of the Word of God.

"I thank God," he once said, "that I was stuck down in a quiet, little, obscure place to begin my ministry, for what spoils half you young fellows is that you get pitchforked into prominent positions at once, and then fritter yourself away in all manner of little engagements that you call duties, going to this tea meeting, that anniversary, and other breakfast celebrations, instead of stopping at home and reading your Bible, and getting near to God. I thank God for the early days of struggle and obscurity."

Writing to a friend soon after the beginning of his long ministry at Union Chapel, Manchester, he said,

"So I have been shifted like the fish in the Hindra version of the deluge into a bigger tank, I daresay big enough for the growth of a great many years. . . . The change was ventured upon with the clearest conviction it was God's will. . . .



Dr. MacLaren's Church in Manchester

I have learned, I shall never unlearn, lessons that after all, our sole power lies in the true, simple, sincere setting forth of the living Christ, and I have abjured for evermore all the rubbish of intellectual preaching."

For fifty years of ministry beyond this utterance he continued as a Bible preacher, and in the midst of that period he began to be called the "prince of expositors." Perhaps apart from Spurgeon and Moody no man has had his sermons read by as many people as this great but plain preacher. No doubt the secret of it all is in the fact set forth here:

The Secret of His Success

To a company of ministers he said,

"I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles. He is the same. Dear young brethren, I believe that the one thing that the world wants is the redemption, the power of that gospel on the individual soul, and that men know that they need it."

On Dr. MacLaren's eightieth birthday a

celebration was held in his church at Manchester. Many tributes to the preacher were uttered and read at that time. Attention to these comments will not only help us to understand MacLaren and appreciate his ministry, but will help us to know what a preacher of the gospel should be.

Rev. J. C. Carlile, of Folkestone:

"Dr. MacLaren is the Ruskin of the English-speaking preachers. . . . He has elevated the pulpit above pettiness and the manipulated frilliness of the word spinners who did so much to make the vocation of the preacher an idle occupation. . . . He has made godliness more attractive than genius."

Rev. John Wilson, of Woolwich:

"In the early years of my ministry, when questioning and doubting the inspiration of Scripture, I read MacLaren's sermons. As my heart burned, I felt the Book must have been written by 'inspiration of God.' . . . There had been no attempts to gain temporary popularity, but a faithful adherence to the changeless message for changing times."

A Diligent Bible Student

The then president of the Baptist College, Manchester, Dr. J. T. Marshall, thirty years ago, said:

"Dr. MacLaren's ambition has been to excel as a Bible scholar. Sixty years ago, when Hebrew was almost unknown even in our great universities, our friend was a keen Hebrew student. . . . Dr. MacLaren's fame as a preacher is world-wide and unrivalled, but his freshness and originality could never have been maintained had it not been for the patient, systematic study of the Bible which lies behind everything. That which will cause his sermons to survive when most other sermonic literature is forgotten, is that his sermons are based on a rigorously exact exegesis of the Word of God."

Another writing at the same period said:

"The outstanding characteristic of his preaching is that it is always truly expository. It is ever in intention and achievement the opening up and the laying before his hearers of the meaning and message of Scripture. He does not

merely start from, but unfolds and enforces his text. His one object is to deliver the message of God, the message for today which springs from the portion of Scripture on which the sermon is based. This it is which gives his sermons authority."

So loyal to his purpose was he and so consistent in method also, that when he was eighty years of age and his publishers decided to bring all of his written and recorded sermons together in a set of uniform volumes, it was discovered that the material covered the entire Bible and formed a ser-

mon commentary on every book of the Bible.

When will our candidates for the ministry learn that to give God's Word to the people is not only their privilege and responsibility, but is the enduring and fruitful thing?

Death Abolished

A Resurrection Sermon by ALEXANDER MacLAREN*

Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.—II Timothy 1:10

ABOLISHED death"! and yet hearts are broken every day by its bitterness, and one by one every man passes into its icy grip. "Brought life and immortality to light"! and yet dark doubts assail us and we stand perplexed and sometimes sad, before the veil that hides only too well the mysteries beyond. Surely these are the words of a heated imagination rather than of calm and sober truth. Easter speaks of a victory over death which has been celebrated for centuries, and to those of us who believe in the certainty of Christ's resurrection, a great light has sprung up upon what was before a region of darkness and of the shadow of death.

Death without the Sting

In our consideration of this passage we must notice that the word translated "abolished" has two meanings, one of them denoting actual destruction, annihilation (as in I Cor. 15:26). The other and more frequent use refers not so much to the putting out of existence of the thing abolished, as depriving it of its power, making it of none effect, as the same word is rendered in II Thessalonians 2:8; Hebrews 2:14; Romans 4:14; Galatians 3:17; that is to say, to "weaken," "to deprive of its power and force." That is the true meaning of the word here corresponding to the fact.

The apostle then intends us to understand that the physical fact remaining the same, the sting is taken out of it, like a serpent when a man has broken its back. The thing itself, the outside of it, remains there standing. Then "brought to light" or "illuminated," this does not demand the belief of previous entire darkness. It does not demand the belief that nothing of life and immortality was known before, or that everything is known now. But it means that a great beam of light has fallen upon our spirits and if there be still great gaps, that does not affect the truth that Christ has weakened and brought to nothing the power of death, and has illuminated with a great light the fact of immortality. Then note still further, that these two things are in reality but one, the bringing "of life and immortality to light," is the abolishing of death. The destruction of death is the manifestation of life. So that the illumination and the abolishing of death being one, there follows this fact, that this

is done by one act, a complete act, the death, resurrection, and ascension of Jesus Christ our Lord. In this we get the great power that at one and the same time strikes down the enemy and illuminates all beyond.

The Proof of Immortality

The resurrection of Jesus Christ illuminates life and therefore abolishes death because it sets in clear certainty the fact of that future beyond. I do not wish to assert what is contrary to experience and to fact, that outside Christianity the thought of a future is unfamiliar. I believe that everywhere man's conscience has demanded it. I believe that men have always called another world into existence in order to redress the balances of this one. And so you find that in all men's hearts there is the thought that we shall not all die, but that there is something beyond.

But then the next step to this deep instinctive belief is at best a dimmest faith and as a rule the ghastliest fear of man, and all the so-called proofs of immortality begin to break down when put into the crucible. It has been so, it is so today. And I believe that the only weapon with which we can fight is to be found in the resurrection of Jesus Christ. I venture to stake all on that. I give up all the rest. Instincts, forebodings, voice of conscience, arguments—all go, just as when the butterfly comes the chrysalis goes. But if we can come to the belief that there was once in this world a Man who called Himself the Son of God, who did all this work that we read of in the Gospels, and who said that He would come back again from that undiscovered country from which no traveler returns, and who did come back, then I can say that I have an historical fact big enough for me to build the fabric of a life upon, deep enough to go down into the sods of the grave and into the darkness there. And still further, I say that without the resurrection of Christ there is no rational certainty beyond the grave.

The Risen Lord a Fact

There is no need of my going into the facts of the biblical words, the fact of His appearances after His death, of His eating and drinking recorded by the third and fourth evangelists, the bringing into existence of His Church. All this brings us at last to this old-fashioned, well-worn conclusion that either it is all true, or these evangelists were deceivers, and that is im-

possible, for grapes do not grow on thorns, or figs on thistles.

And so we come to this, that Christianity does not rest on the forebodings of man or the arguments from providence. Jesus Christ has risen from the dead, and I for my part am prepared to take my stand on the old-fashioned reasoning on which the apostle takes his stand, "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (I Cor. 15:14, 17, 18). Life beyond stands or falls in my belief with the resurrection of Jesus Christ. Believing in that resurrection, death then becomes only a temporary condition, transient and unsubstantial, and at the most puts its grip only on a part of man, for it brings him nearer to God. No cloud is it that falls upon our spirits, but only the prefatory act that brings us higher into the light, and thus all its mischief and bitterness is swept away.

The death of Jesus Christ throws light on the future, which by it is manifested and made certain. Always on the horizon there stretches a great range of mountains, and across the desert a weary band of travelers strain their eyes in eager anticipation. But they are not sure, perhaps they are hills, perhaps only clouds, who can tell? And as they gaze, hopeful but fearful, there falls a gleam of light from the setting sun, but before it has been on them long enough to clear their doubts and give them certainty, it fades away, and over all there falls the darkness of the night. But next morning the sun rises once again, and now with no uncertain light, but in dazzling splendor, chasing away the shadows and the darkness that hid their view. Now there is no mistaking what those distant undulations are, for the icy summits sparkle in the radiance, and what before seemed shadowy vapor, is now peak and crag and glacier, though the violet has deeper shades in the gorges, and the glens seem dark, and there are shadows here and there. But how little of the structure can they tell as yet, and how little of what the view will be from the top can their imaginations gather; how little can they know of the dales and valleys, brooks and streamlets till they have trod its sides. So men have got the fact that these distant forms beyond the grave are verily the mountains of God, but there is left very much for the eye to rest upon when it sees their grandeur close at hand, much for the pilgrim to learn and know when he shall stand on

*Preached by Dr. MacLaren in 1879, and so far as known, never published.

their slopes and see their beauty all around him.

Things Veiled from Human Eyes

For what a manifestly intentional veil there is drawn upon the account of the Gospels of the incidents between the resurrection and the ascension of Jesus Christ! And, mark you, that glorifying of the body did not take place at the resurrection, but when He ascended. Note how the narrative seems to tell us that the veil is intentionally drawn before us, for we read, "While they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9). I think that is intended to teach us here that God has in His mercy and love, drawn the veil upon our eyes, so that as to the manner and the form we have to say, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

All vain thoughts and vulgar representa-

tions of bodily form and substance are withheld from us. One thing is given us, for "we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Men have run out into all manner of irreverent speculation about this question, but in my judgment there is one thing certain about the next life, and that is the glorious Christlike life of souls that love Him, and I do not know that there is anything else that matters. So I believe that Christ gives us no definite, dogmatic material upon which to form a basis and I leave it where I find it, and where my Master left it, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

Lastly, I think the thing that has most of all led the world to dim forebodings about a future life is conscience, which fills us more or less with the expectation of retribution. The entrance into another life demands that we should appear before the

judgment seat, to receive the things done in the body. And now the sting of death for all people that have heard the gospel is immortality, and what are you doing to do with that, my brother? He "hath brought life and immortality to light through the gospel." He "hath abolished death" for us, because in the resurrection of Jesus Christ you and I are told of that great work which was done on the Cross for you and me, of the suffering which He underwent for us all, and that when we come into that land of retribution we shall meet our Saviour there, in whom all our sin is swept away.

And so the sting is taken out of the serpent, and the poisoned arrow out of the hand of death, and our enemy has become our friend, the last and mightiest of the servants whom the Master sends to us to say, "All things are ready, come unto the marriage."

"Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel."

How I Prepare My Sermons

By ALEXANDER MACLAREN

I WRITE my sermons in part. The amount of written matter varies. When I can, I like to write a couple of sentences or so of introduction, in order to get a fair start, and for the rest I content myself with jottings, fragmentary hints of a word or two each, interspersed here and there with a fully written sentence. Illustrations and metaphors I never write. A word suffices for them. If I have "heads" I word these carefully, and I like to write the closing sentences. That is my ideal. A sufficiently scrappy one you will think; but I seldom attain to it. I am most frequently obliged to preach with much less preparation.

Sermons That Are Thought and Felt

The amount written varies from about six or seven pages of ordinary note paper—widely written into short lines, each line only holding a word or two, to the barest skeleton, that would go on half a page. I do not adhere to what is written, as there is very little of it sufficiently consecutive. I make no attempt to reproduce more than the general course of thought, and constantly find that the best bits of my sermon make themselves in preaching. I do adhere to my introductory sentences, which serve to shove me off into deep water; but, beyond that, I let the moment shape the thing. Expressions I do not prepare.

Aaron described his procedure exactly as I should describe mine—he put all the stuff in the fire "and there came out this calf." If I can get the fire alight, that is what I care for most.

I began my ministry with the resolution that I would not write sermons, but would

think them and feel them, and I have stuck to it ever since. It costs quite as much time in preparation as writing, and a far greater expenditure of nervous energy in delivery, but I am sure that everybody has to find out his own way.

Trust God and Work Hard

I have always found that my own comfort and efficiency in preaching have been in direct proportion to the frequency and depth of daily communion with God. I know of no way in which we can do our work but (1) quiet fellowship with Him; (2) resolute keeping up of a student's habits, which needs some power of saying *no*; (3) conscientious pulpit preparation.

The secret of success in everything is trust in God and hard work. Everybody must prepare his sermons in his own fashion, and I do not recommend my plan or anybody's plan; but I venture to say, do not try to be eloquent or mind very much about words. I like best when I can get the bones of a sermon clear before my mind, and then get the impression of it into my heart. I can trust my tongue then for the expression.

It is worth living a life to help one man to his feet.—D. L. Moody.



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The Preacher's Theme— The Person of Christ

By REV. WILLIAM MORRIS, Bolton, England

THE fact of the person of Christ is undeniably of the greatest doctrinal and practical importance. It has been described as "the citadel of Christianity." The person and work of Christ have all along been the primary contention in the controversies of the Church. The deity and atonement of our blessed Lord are necessarily and naturally singled out by the Devil as the central objects of attack. Formerly it was His humanity that was called into more serious question, now it is His deity.

Do Critics Solve or Create Problems?

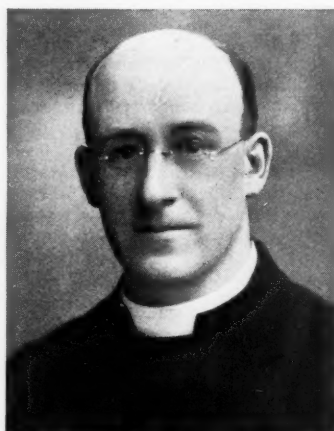
The modern theologian creates perhaps more problems than he solves, and nowhere is this more noticeable than in his approach to this particular doctrine. For instance, he is faced in biblical criticism by a host of questions which increase rather than diminish his problems. He asks, for example, "Did Christ claim deity?" But before he can be answered, he is faced with such further questions as, "Do we really understand those passages which substantiate that claim?" "How did His contemporaries understand those claims?" "Can they mean more for us than for them?" "Did John actually report Jesus' words?" "Can we quote John as proof texts?" Or, again, in his loyalty to the historical method he is faced with the fact of the person of Christ in the language of the epistles, and thinks to solve his problems by simply asserting that Christ must be viewed as He appeared on the stage of history, and "not through the glasses of later doctrinal speculation."

As an illustration of this summary dismissal of the epistles, it is said that "as we pass from Jesus to the apostles, from the Synoptics to John and Paul, we are conscious of a change of atmosphere. That which was secondary in the preaching of Jesus, now becomes prominent. The Messianic claims of Jesus are put to the forefront and magnified out of all proportion to the importance Jesus attached to them." It would be further possible to refer to the problems created by the influence of modern psychology and philosophy in their bearing on this central truth.

It must be at once apparent that the gospel preacher will not find himself the better able to present his theme effectively if enmeshed in such a net of "liberations from outworn dogmas." It will be far more to his pleasure and profit to study and emulate the wonderful example of an effective soul-winning ministry which he will find in Acts 2.

Peter's Sermon Not an Apology

The historic circumstances of that passage were the wonderful events of the day of Pentecost. Following immediately upon the descent of the Holy Spirit in the upper room, there was the remarkable and arresting witness of the Spirit-filled apostles, when



Rev. William Morris

they heralded forth in every tongue the wonderful works of God. An explanation was demanded, and the address of Peter was thus the first official pronouncement of the Church.

It is usual to speak of it as the first Christian sermon. Let us note the circumstances which called it forth. "And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine" (Acts 2:12, 13).

At first glance, the words of Peter give the impression of an apology, and so have been described as the first apology of the Church. Professor Bruce entitled his exegesis of the Hebrew's epistle, "The First Apology for Christianity." But such designations are not strictly correct. We can understand the efforts of those who in times of bitter persecution sought to assuage the anger and win the favor of heathen emperors by means of "apologies." At the same time, we say emphatically that the Christian Church does not, and never did, need an apology. The words of Peter are rather of the nature of an appeal which resulted in an apprehension, the very opposite of what might be expected from an apology. Possibly Peter was as surprised as anyone at the wonderful result of his explanation. God often deals in this curious way with the preachers of His gospel. On another occasion Peter's sermon in the house of Cornelius, was suddenly cut short by the intervention of the same Holy Spirit, who now turned Peter's apology into an apprehension, and his explanation into something like an explosion.

There are three things worthy of note about the preacher's theme, which is as able today as at Pentecost to open men's eyes, "and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sancti-

fied by faith that is in me" (Acts 26:18). First there is

The Principal Difficulty of the Preacher's Theme

There was the immediate difficulty. How came about the unprecedented phenomenon of Pentecost? The attributed cause only served to confuse ideas still further. The immediate difficulty was in turn due to an initial difficulty. Pentecost was a puzzle because prophecy had been either not read, or misread and so misunderstood. Hence the initial corrective was by the way of setting present problems in the true light of past perspective, and of relating Pentecost to prophecy. Was it not for the identically same reason that Jesus Himself had been such a problem to the Jews? "He came unto his own, and his own received him not," because they recognized Him not.

But, further, the initial difficulty has become an inherited difficulty. The cause and course of the heresies of the early days of the Church were due to the same fault which our Lord laid to the charge of the Jews, "Ye do err, not knowing the scriptures." And this is the common plight of today. Despite the much vaunted value of the new approach to the Bible, is it not true that the Lord Jesus Christ is as much misunderstood as ever?

We may often turn to the writings of those who do not claim to be theologians, and discover words of practical wisdom. There is a passage in Ruskin's *Modern Painters* which sums up and suggests the remedy for the inherited difficulty. "We lose half the meaning and evade the practical power on ourselves, by never accepting in its fullness the idea that our Lord was perfect Man, tempted in all points like as we are. Our preachers are continually trying, in all manner of subtle ways, to explain the unity of the divinity with the manhood, an explanation which certainly involves first their being able to describe the nature of deity itself, or in plain words, to comprehend God. They never can explain in any one particular the union of the natures. They only succeed in weakening the faith of their hearers as to the entirety of either. The thing they have to do is precisely the contrary of this—to insist on the entirety of both." In other words, Ruskin says that it is not the preacher's theme so much to attempt to describe Him, as to demonstrate Him; not so much to explain as to expound.

We now come to the central thought of Acts 2:22, which is

The Practical Demonstration of the Preacher's Theme

Readers of the Greek New Testament will probably have noticed the word in Acts 2:22 which is translated "approved." Weymouth renders it "accredited." But it will be seen that the primary force of the Greek

is neither "approved" nor "accredited." Rather, the simple form of the verb implies "to show" or "to point out." The addition of the preposition conveys the force of, "to point away from all other to a certain object."

Thus we may read, "Jesus of Nazareth, a man demonstrated of God among you." And, of course, it follows that He whom God demonstrates, He approves. How then does God demonstrate His Son? "By powers and wonders and signs." It is not necessary here to distinguish between these three forms of demonstration, or to cull illustration from the Gospel records. It will suffice to say that it was by means of visible, evidential demonstrations that God sought to impress men.

But the greatest "power and wonder and sign" was the Lord Jesus Himself. There was the "power" of His holy life. His was not only a life unstained without, but also absolutely pure within. This was a demonstration beyond cavil or criticism. No one could take up His challenge and convince Him of sin. Dr. Carnegie Simpson well says, "It is Jesus who has introduced into virtue a passion before which vice is not condemned but consumed as by fire."

There was also the "power" of His love. Never before, or since, has there been such a demonstration. His was no selfish or selective love. It was not as the world, drawn by that which is winsome, but rather that which is directed by the will, that which goes out to the unlovely and unloving. In the God-man it was love for all and to the utmost extent, for "God so loved."

To take one more illustration, there was

also the "power" of His forgiveness. Apart from the demonstration God gave in Christ, the idea of a free and full forgiveness was unknown. The only coin current was retaliation; as one has said, "No friend ever did me so much good, or enemy so much harm, but I repaid him with interest." Thus the perpetual demonstration throughout His life of the divine forgiveness, culminating in the soul-melting cry from the cross for His very murderers, was a "power" which drew from the lips of His executioner the confession, "Truly this was the Son of God."

It is inevitable that when the Lord Jesus is perceived as so demonstrated, men make

The Personal Discovery of the Preacher's Theme

It is a matter for which we have cause to be thankful, that as a result of the insistence on the historical method, men's minds are being directed to the fact of the person of Christ. "Notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:18). We are well aware that such popular catch phrases as, "Back to the historic Jesus," are not the equivalent of the gospel. They do, however, bring Him into fresh notice. It has always been found that when men face up to the fact of Christ they are in the way to the making of a greater discovery. To know the historic Christ must mean, at least, to admire Him. But no man can remain a mere admirer. He may, if he does not turn away altogether, determine to copy His example, but it is only to discover the immeasurable deficiency and discrepancy be-

tween himself and the Lord Jesus. The simple truth is that Jesus passes from a fact outside the man to the fact inside. To give due place to the historic fact brings Christ into contact with the conscience.

Dr. Simpson very tersely expressed this when he said, "We had thought intellectually to examine Him, but we found that He is spiritually examining us." And again, "A man may study Jesus with intellectual impartiality, but he cannot do it with moral neutrality." The truth is that he finds himself convicted as a sinner. Thus he makes the greatest discovery of all. One who can produce conviction of sin in us, can surely do more for us. Trace the steps of Peter's argument. This Jesus, whom God had so demonstrated, He delivered up to die on the cross that He might declare Him Lord of all, is Lord over him that had the power of death, and to those who make the greatest discovery He becomes their Lord and Saviour.

Is it any wonder that three thousand souls were convinced, convicted, and converted in one day when they grasped this stupendous reality?

MOODY MONTHLY:

We greatly prize the MONTHLY—which seems better than ever. As you know, I am supplying a number of families with the magazine—homes that previously had no religious or Christian periodical. I am seeing splendid results from these visits in my parish, and praise God for the printed page."

Sincerely yours,

C. F. E.

A Mouthpiece of the Lord

By Oliver Weaver Ridenour, Elmore, Ohio

I heard two sermons preached. One man
Spoke in the modern way,
Discussed his own convictions and
The wisdom of today.

He ridiculed some Bible facts
As though they were absurd,
And quoted scientific minds
Instead of God's own Word.

The second spoke in softer tones,
Yet with authority;
He stated rules and principles
As God showed them to be.

Perhaps he hurt the feelings of
His congregation, still
He boldly preached the Word of God,
Proclaimed the Father's will.

The first man was an orator
With certain power to sway
The minds of those who heard him, as
He preached the modern way.

The second was less eloquent,
Unknown, perhaps ignored,
But serving bravely in his place—
A mouthpiece of the Lord.

The Foolishness of Preaching

By Opal Leonore Gibbs, Houghton, N.Y.

'Twas foolish, yea doubtless, according to man,
But straight from the great heart of God came a plan
Whereby foolish preaching from Matthew and Mark,
From Thomas and Philip—enkindling the spark—
From Peter, the wordy, and from his quiet brother,
From Timothy, Silas, and many another,
Should reach like the circling waves of the sea,
To the hearts of their hearers—to you and to me;
To touch, oh, so gently the sorrowing meek,
Whose penitent tears lie undried on his cheek,
But to pierce and to hammer, to chisel and break
The stubborn and stupid and long unawake.
From of old until now, how the vast army grows!
The volunteer draft of it nobody knows!
But the fact is here written to comfort us all,
From commonplace Simon to scholarly Paul,
That it's not by the might of a mind, sharpened, keen,
By the books we have studied, the places we've seen;
Not by talents possessed or acquired through the years,
Not by silver-tongued diction, by laughter or tears,
That men, re-created, are given anew
The ever real victory that carries them through—
But by simply unfolding this treasure unpriced,
The unchanging gospel of Jesus, the Christ.

Evangelism between Two Wars

By REV. ERNEST O. SELLERS, New Orleans, La.

THAT period of American history extending from the Civil War of the sixties to the World War, marks so many changes that it makes one dizzy even to read the list.

The changes in industrial life with its resultant phenomenal growth of urban population; the introduction and wide use of automobile, telephone, aerial transportation, moving pictures, and the countless electric gadgets now in constant daily use, are vivid evidences that we have left far behind us the horse and buggy days.

That these material changes have affected our church life is not hard to discover. To catch the passing throng, some churches frankly appeal to the physical natures of men. I recently saw a huge signboard outside a prominent church, listing such church activities as Saturday night dances and mid-week wrestling matches.

D. L. Moody and "Billy" Sunday

We are convinced that this period also marks a development, a distinct era, in the history of evangelism. Two names, one at the beginning and one at the close of these years, seem clearly to indicate the character of these changes, Dwight L. Moody and "Billy" Sunday.

It is not our purpose to make comparisons. The memory and inspiration of the first, then at the height of his career, has been a lodestar since first I began Christian service. The personal friendship and frequent fellowship with the latter was my privilege and joy from 1898 to the time of his death.

These two men, however, exemplify to me two divergent ideas. Mr. Moody, we are reliably informed, was in constant dread of being characterized as mercenary. He never allowed a public collection for his own benefit, did not carry a party of helpers, or profit from the sale of books. He raised large sums of money for religious enterprises aside from the schools he started. Mr. Sunday was under constant criticism because of the large freewill offerings he received, the extensive organization he took with him to every city he visited, and the huge cost incurred for the erection of tabernacles, advertising and other local expenses.

Each man had a number of those who followed the leader of their day. Men who were busy attending the evangelistic fires along with Mr. Moody were such as B. Fay Mills, Majors Cole, Penn, and Whittle, Dr. George F. Pentecost, Dr. L. W. Munhall, John McNeil, and many others, not to mention the singers. These men were most loyal to Mr. Moody and, in general, copied his methods. So far as we can learn, none of them was much given to sensationalism.

Torrey, Chapman and Jones

In between these two men came such men as Dr. R. A. Torrey, whom God so greatly used, though he was more of the theologian and teacher; Dr. J. Wilbur Chapman, the successful pastor, whose last years were so richly blessed in evangelism; Sam Jones,

whose labors were principally in the Southland, perhaps the most sensational evangelist of the period preceding the advent of "Billy" Sunday.

These names—one could easily add to the list—seem sufficient to portray the development from Mr. Moody's simple and straightforward conduct of his evangelistic labors, to the more complex and often costly methods often encountered just preceding the World War. They explain, in part, the sag we now see in evangelism, the blight of commercialism. We are not accusing Mr. Sunday, and all of those he represents, of covetousness. They did, however, drift into and helped to promote those methods which lent themselves to this charge of commercialism.

Of course, loose theological teaching, the materialistic philosophy of life, lack of a virile, genuine, Christian experience, and a changed world economic and governmental outlook, each has its share of the blame for our present apathy and indolence.

Shortly before the World War, I had a conversation with the late Fred B. Smith, who had just returned from his world-encircling promotion of the "Men and Religion Movement." He raised the question why, for humanitarian and similar purposes, one could easily raise money, while at the same time the churches were complaining of lack of funds? My reply was that for a quarter of a century, just preceding, great emphasis had been laid upon man's responsibility to his fellow man, being his brother's keeper, at the same time with a let-up upon the fact of man's responsibility to his God, a diminution of emphasis upon his relations to Jesus as Saviour and Lord. I then asked Mr. Smith what was to happen when the sense of our responsibility to our fellow man in turn becomes dim or stale? Anarchy? Today, twenty-five years later, I am wondering if we are not reaping the results of that sort of preaching? There is not much doubt to me that Mr. Sunday's most sensational appeal was lost when the Eighteenth Amendment was adopted.

Some Shortcomings of Evangelists

As for the messages these men delivered, a study of their sermons reveals a striking similarity. Their ways of calling for professions of faith and the broad generality of their advice that converts join some church, varied greatly. Indeed, they were all frequently criticized as having but little interest in the subsequent acts of those who responded to their invitations. Many of them seemed to glory in overriding, deriding, or breaking down denominational boundaries.

Some of these evangelists seemed to think that the proper manner by which to gain attention and an audience was to find fault with church members and point out the foibles of preachers. How different the newspaper clipping I hold, that tells of an occasion when Mr. Moody was reprimanded for chiding a group (not a general congregation) of workers for their coldness and lack of evangelistic zeal. He took the admonition

to heart, confessed his fault, with tears begged forgiveness for his censoriousness, and asked all present to unite in prayer for him and his work.

Some talk of the passing of evangelism. Such persons do not read history aright, and forget the words of the apostle in Ephesians 4:11. The history of evangelism presents widely divergent personalities. Wesley, Whitefield, Finney, the poor men of Lyons, Luther—no two of them alike. Yet all were seeking to bring men to repentance toward God and into right relations with their brother man, through Jesus Christ. Such relations have always had economic results. "Christianity is nothing if it is not ethical" (Scroggie).

It has been asserted that enough outlawed debts were paid during or immediately following one of Mr. Moody's visits, nearly everywhere he went, to more than offset the whole expense of his meeting.

The exchange of pastors in evangelism may easily lead to abuses. You invite me and take up a good collection, and I will in turn invite you to my place. I knew a pastor who blandly announced, without any previous consultation, a collection "to be lifted," the same to be divided between the pastor and the visiting evangelist.

The Need for Evangelism

Evangelism has always been subject to criticism. The Devil is against it everlastingly. Weak-willed and apathetic servants greatly hinder its progress. Yet the proclamation of the good news is God's way of kingdom progress (Matt. 28:18-20; Mark 16:15-18). Each historical age has produced its leaders. We do not, however, follow any man, Mr. Moody or Mr. Sunday, though we may profit by a sympathetic consideration of the work of each. We thank God for both of them.

Let us pray for a revival of the real spirit and message of evangelism, and trust God to produce the leader or leaders whom He, in His wisdom, may see fit to send us. Only a revival of experimental Christianity, or the return of our Lord, can extricate this staggering, sinful, war-blighted and godless world from its present chaos.

West Hartford, Conn.

Editors:

I enjoy the MOODY MONTHLY very much and use it for illustration and guidance in teaching the Sunday School class in the Connecticut States' Prison in Wethersfield, Conn. Recently I learned that there are several of the inmates, or students, as we call them, that have also subscribed to the MOODY MONTHLY as a result of suggestions which I have made. Many are studying the Bible through your Correspondence School.

Yours truly,

G. H. W.

Moody Bible Institute Monthly

Why Ministers' Sons Succeed

By T. D. MacGREGOR, New York, N.Y.

THE minister's son has long been the classic example of an individual of whom much is expected. I am a minister's son, and in my boyhood I was often twitted with that fact. Never did any dereliction on the part of a child of a parsonage occur but it was called to my attention with appropriate comment. At that time I had never heard Charles A. Dana's definition, "When a man bites a dog, that's news."

As I grew older, I observed that ministers' sons seem to get ahead better than the average. Children of this breed, reared carefully in the narrow circumstances of parsonage or rectory, manse or minister's house, in an atmosphere of cultivation, hard work, and a steady sense of duty, seem more likely than many others to make their mark in the world. More of them are in *Who's Who in America* than the offspring of any other class or profession. Prof. A. E. Wiggam says, "I have found that the son of a preacher has nearly fifty times as many chances for fame and fortune as the son of ordinary parents, taken at random."

Famous Sons of American Ministers

John Hancock and nine other signers of the Declaration of Independence were ministers' sons; also four Presidents of the United States—James Buchanan, Chester A. Arthur, Grover Cleveland, and Woodrow Wilson. Other famous Americans, past and present, of ministerial parentage are Jonathan Edwards, Robert Treat Paine, Abigail Adams, Henry Clay, Edward Everett, Ralph Waldo Emerson, James Russell Lowell, Oliver Wendell Holmes, Harriet Beecher Stowe, Louis Agassiz, Samuel F. B. Morse, Francis Parkman, George Bancroft, Henry Ward Beecher, Edward H. Harriman, Wilbur and Orville Wright, Chief Justice Charles Evans Hughes, Thomas W. Lamont, Otis Skinner, Ralph Adams Cram, John Charles Thomas, Judge Samuel Seabury, George Horace Lorimer, Albert Payson Terhune, Max Eastman, Bruce Barton, Dr. Stanley High, Horace S. Wilkinson, Marion Edwards Park, Floyd B. Odum, A. H. Wiggin, Ed Howe, Mary E. Woolley, and Marjorie Hillis.

In Canada, outstanding examples are the Governor General, John Buchan, Lord Tweedsmuir, and Dr. Albert Richardson Carman, editor-in-chief of the *Montreal Star*.

In England, the roster includes Ben Jonson, Oliver Goldsmith, Joseph Addison, William Cowper, Samuel T. Coleridge, Alfred Lord Tennyson, and Matthew Arnold. The three Bronte sisters—Charlotte, Emily, and Anne—provide an example par excellence of literary ability developed in the quiet atmosphere of a country parsonage. Other distinguished Britishers who were the offspring of clergymen include Sir Christopher Wren, Sir Joshua Reynolds, Cecil Rhodes, Henry Hallam, James A. Froude, Thomas Hobbes, William Hazlitt, Dr. Edward Jenner, Sir Wilfred Grenfell, and Cosmo Gordon Lang, Archbishop of Canterbury.

Just what is the influence of the parsonage that so often has had such a beneficial effect upon the lives and fortunes of the children brought up there? The minister is a man of fine ideals. He enters the ministry because he yearns to do good and to help his fellow man. Self-sacrifice is involved. His life is dedicated to only the highest purposes. His doing good must begin at home—in his own family.

Memories of a Country Parsonage

One of the strongest memories of my childhood in a country parsonage is the way in which it was continually impressed upon my young mind that the members of the pastor's family must always be "ensamples to the flock." It was constantly pointed out that it pays to be good, that there are temporal as well as spiritual rewards for righteousness. We had family worship twice a day. On Sundays we had to attend four services, including the Sunday School and the young people's meeting. Then there was the midweek prayer meeting. To all of these services we were summoned by the insistent ringing of a deep-toned church bell. I can hear it yet down through the years, and I believe that it is symbolic of the lasting effect of the moral teachings of my early days.

The average minister is a well-educated man. My own father was a graduate of McGill University, Montreal. One whole side of his large study, clear to the ceiling, was lined with books on open shelves. He had begun the study of Latin back in Scotland at nine years of age.

Good Reading in the Manse

Only the best reading matter was ever permitted to enter our home. Besides religious publications, we regularly received several newspapers and magazines. All were very thoroughly read. We made up in quality and thoroughness in our reading what we lacked in quantity. It was the same with our books as with our periodicals. Many of them were read over and over again.

The conviction has grown upon me that undoubtedly the plain living and high thinking characteristic of most parsonages, provide the children, fortunate enough to be reared amid such surroundings, with a strong incentive for getting ahead and making the most of themselves and of their opportunities for advancement, and to serve the public good. My theory is that the spirit and influence of the parsonage have a fivefold effect upon its children:

Moral—By example and precept, the minister's children are under constant moral suasion. They early acquire a feeling of *noblesse oblige*, rank imposes obligation.

Intellectual—Every encouragement is given toward the intellectual life, manifested by a love of good reading, and the pursuit of knowledge.

Physical—Plain living, frugality, hard work, and no excesses make for sound health and a good constitution.

Financial—Meager resources in early youth, coupled with a desire for larger opportunities and more comfortable living, give the minister's children a true conception of the value of money and a desire to obtain more of it honorably.

Social—The minister's family, as a rule, has a sure entree to the best circles of the community.

Some Testimonials from Living Sons

Desiring to establish my theory by the testimony of ministers' sons who have been outstandingly successful, I addressed inquiries to a number of them. Ralph Adams Cram, of Boston, noted church architect, confirmed my opinion, and added these remarks:

"I know quite well that any good qualities I may have are due entirely to inheritance from my parents. I grew up in a household where every evening there was reading aloud in French, German, and English, and I need hardly say that it was of the highest character. I doubt if I understood very much of it at that age, but it had a tremendous subconscious influence on my development. I had a far more valuable education through contact with my father and mother than I could otherwise have obtained, and though, at the age of seventeen, I came to Boston and went into an architect's office, the spiritual and intellectual influence of my parents was continuous."

Wilfred W. Fry, the late president of N. W. Ayer and Son: "I owe an unspeakable debt to my father and mother for the training which they gave me, both by word and by example. Their unselfish devotion to their work, their loyalty to great causes and high ideals, their scorn of devious or unworthy ways, have had a profound influence upon my life and have been the prime causes of any worth while work which I may have done."

Paul D. Cravath, prominent New York lawyer, son of a Congregational clergyman: "I have no doubt that my upbringing in my father's family, with high ideals of living and learning, was in a great measure responsible for such success in life as has come to me. I could wish a boy no better training for life than that which the son of a clergyman usually gets."

Bruce Barton, Ivy Lee and James Penney

Bruce Barton: "The advantages which a preacher's son enjoys are many. He grows up in the company of books, for books a preacher must have, even if, as Henry Ward Beecher remarked, he has to write books in order to get them. There is good conversation in a minister's home, carried on in clean, well-chosen English. There is an atmosphere of idealism which tends to make a man look up. For such a home in which to pass his

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The Supreme Mission of the Church*

By REV. JOHN T. REEVE, D.D., Utica, N.Y.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15

IN these closing words of our Lord we have the marching orders of the Church. It is well for us as a branch of His Church, to clarify our minds and refresh our energies with a new appreciation of these ringing words of Christ. Surely never was there a greater need for the Church to reconsider both her message and her method as we stand in the midst of a world so filled with confusion and torn with strife. In such a world and in such a time we dare not trifle with secondary matters or fritter away our strength on lesser aims.

The Church is not here as another mere reform agency or political bloc. Her duty is to proclaim a message, to win converts to Jesus Christ, to indoctrinate them in the Word of Christ and to engraft them into the body of Christ, which is the Church. Wherever that is done, the necessary changes will be made and politics will become Christian politics.

Surely this can be no worn-out or archaic conception of the Church's duty; the duty that rests upon us as ministers and elders and members of the body of Christ. Rather will it be a belated return to the thrilling adventure with the goodly company of apostles and prophets, when the Church of Christ proclaimed her message and conquered a pagan world. Let us return to our first love, our first duty and make known to mankind that God is love, and that He so loved the world that He gave His only Son for our salvation. The urgency of this call of Christ constitutes the supreme mission of the Church.

The Only Power That Transforms

1. *The gospel is the only power that can change the heart of man.*

No mere laws, no regimentation, no forced improvement, no planned economy even, can make the earth a happier or a better or a more prosperous place in which to live unless the heart of man is changed. This does not mean, of course, that in a Christian nation, or any other nation, all should not be done to improve social conditions and to ameliorate human suffering. But without the change of heart, brought about by the grace of God through Christ, these efforts will largely be in vain and human nature will gravitate to the level where Jesus found it when He came on His mission of redemption.

If the heart is right with God, outward conditions will make very little difference. The gospel in the heart sweetens every condition, so that, with Paul, the believer is able to say, "I have learned, in whatsoever state I am, therewith to be content." Even a slave like Onesimus could willingly return to His master because both were Christians, though the gospel, by its very nature, in its ultimate outworking made slavery impossible.

The heart of man unregenerated is never



Rev. John T. Reeve, D.D.

satisfied. Perhaps that was the reason why our Lord refused to settle the difference between the two brothers and curtly said, "Who made me a judge or a divider over you?"

The reason, I say, why the chief duty of the Church is to proclaim the gospel, is that it is the most sensible thing to do. It is basic, it gets at the foundation of all wrong and at the root of all evil. To begin elsewhere only means that ultimately the work has to be done over again. To be sure there are many lines of approach to the human heart and of course these should be used, but always as concomitants with and not instead of, the gospel. The gospel and the gospel alone can change the human heart.

Starving or Satisfying the Soul

2. *The soul of man can never be satisfied with the earthly and the material.*

The psalmist said, "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Ps. 42:1). The soul is not native here. At death it departs to another world. It can never be fed and nourished and made contented with earthly things. It hungers and thirsts after God, and nothing but the gospel that tells of God's provision for the soul's deepest need, can ever truly satisfy. And yet in these later years, how much of the Church's time and money and strength have been spent in ministering earthly things to this heavenly habitation. There is where we make the great mistake. How often have we not been led astray by the thought that if we only make the Church like one of the earthly organizations, then people will be attracted and won. But what disappointment and failure have followed these misguided attempts.

What higher mission in life could we aspire to, than to be able to minister the bread and water of life to hungry and thirsty souls? The glory of this service is even increased when we see that the soul, redeemed and

purified and uplifted into heavenly places in Christ, exalts the body with it. The body then becomes the temple of the Holy Ghost, and we can better understand Paul's words, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20). Minister only to the body, as is now being done in the totalitarian states and by so many of us here, and the body drags down the soul with it to earthly levels, and we find lawlessness, confusion, and wickedness of every kind increasing.

The Church's Neglected Ministry

3. *The Church is the only agency to accomplish this task.*

When the Church turns from her appointed work of proclaiming the gospel to engage in these lesser aims, worthy as they are, she is only one among many others engaged in the same task. But she is the only one to do that which Christ gave her to do. When she is negligent of her duty, it goes undone and the Word is not preached.

We are celebrating one hundred years of sending the gospel to heathen lands and, lo, as we look around, in our own land we find vast areas as destitute of spiritual blessings as the most benighted lands. Whole counties unchurched, large towns without a single preaching place, millions of young people growing up without any connection with the Church. And at the same time our land is so given to lawlessness and crime, our great cities so ruled by racketeers and gangsters, that the cruelties of savage tribes were mild in comparison with what we accept as inevitable. But the Church is far richer in all human resources than she was one hundred years ago. How can these things be? Only because the Church has forgotten her gospel. If every church and every professing Christian were only ready to obey this Great Commission of Christ, as He intended that we should, our land would not be in the godless and unhappy state that we find it now.

All serious thinkers begin to see that our moral and spiritual development have not kept pace with the mental and the material. We have made men smart and we have made men skillful, but at the same time we have not made them good. We have trained them to become great inventors so that their engines can destroy whole cities, but we have not taught them of the Christ who alone can enable them to rule their own spirit.

Scientific Discoveries That Destroy Life

A few years ago the president of the American Association for the Advancement of Science proposed that it might be necessary for scientists to hold back some of their destructive creations. And only a year ago, Sir Oliver Lodge startled the world by saying that we know things that never should have been known, and that he never dreamed

*Sermon preached October, 1937, by the retiring moderator of the New York Synod of the Presbyterian Church.

of the discovery of radio being used to bomb children from the air. He went on to say, "There is a surfeit of science. The world is sick and tired of scientific achievements. Too many of our endeavors have been so grossly abused."

Likewise Dorothy Thompson said that while we made these dreadful engines of war, yet in Christian nations at least, their use was somewhat limited and controlled by the humanitarian teachings of Christianity, but when placed in the hands of heathen nations where none of these Christian ideas of pity and love prevailed, we could not expect anything else but that they would be used ruthlessly and without restraint. In fact, the Japanese were surprised that there should be any question about their killing women and little children. Had we not created these implements of destruction, so why should they not be used?

The late, lamented Canon Streeter recently said, "The trouble with the world is that our knowledge and power have outstripped our moral advance." The Church has forgotten her gospel and neglected her primary task, and while she has been busy here and there, no one else, no other agency, has fulfilled her duty. The Great Commission is for the Church, it is her supreme mission, and if she does not heed it, no one else will. The Word will not be preached, the gospel will not be proclaimed.

What Jesus Did and Wants Done

4. Jesus and His disciples set us the example in this duty.

Christ lived upon the earth in a time of gross political and social wrongs. His people were burdened under a load of taxation such as we can never know. He was afflicted in all their afflictions. His heart of pity and love was broken as He beheld their sorrows. "The common people heard him gladly." He picked His disciples not from among the rich or the *litterati*, but from the ranks of humble workers. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). When He beheld Jerusalem, He wept over it, and said that He would

have mothered her suffering people as a hen mothereth her chickens under her wings.

But as far as we know, He never engaged in any reforms that would have forced these conditions to change. He never joined with any of the countless revolutionaries who rose and fell for the deliverance of the oppressed. However, He did far more than

this, and did it effectually. He came down from heaven and lived among men to tell them of their heavenly Father's love. He shed His blood for them that through His death men might be saved from their sin. And when He rose again, and before He left, He told His disciples, and He tells us, to go and tell men everywhere this good news.

And the reason He did this was because He knew that wherever that gospel goes and finds a lodgment, it destroys injustice, rights all wrongs, drives away despair and implants in every heart love for both God and man.

Let us never be misled by the idea that the gospel must be pieced out with something else, that it is not socially-minded enough; that we have a better and quicker remedy for the ills of mankind; that we can lay the gospel aside while we apply these earth-made means. I say let us not be led astray. Inherent in the gospel from the very beginning, have been every consideration of pity and brotherly love, every thought of sympathy and kindness, every desire to help the helpless and relieve the suffering, that the world has ever known or ever will know. Without these, *the gospel is not*. Wherever the true gospel is proclaimed and lived, there they always are.

DID MOODY THINK DEEPLY?

It is popular to remark that the old-time evangelists were given to action but not to thought, D. L. Moody being cited as a typical example. Hardly does it reflect intelligence in the millions of people who listened to these men, if it be said that the speakers were mere noise-makers, "full of sound

and fury, signifying nothing."

Take the greatest problem of the world—the problem of evil. Did Moody, for example, think on that? Hear him. "Some say it was a mystery that God ever permitted sin to come into the world, but it was a greater mystery that God ever sent His Son to bear the brunt of it." Now there you have about all that can be said on the matter. Moody grasped the major fact, that if anywhere evil has received decisive defeat it is in Christ. The mystery of God's giving His Son to redeem an evil world is greater than the mystery of evil itself.

Retrospection

Hitherto hath the Lord helped us.—1 Samuel 7:12

By Winifred M. Nienhuis, Oak Park, Ill.

As we look backward o'er the closing year,
We trace God's blessings by the score,
Recall the days so bright with hope and cheer,
And cloudy days when hearts were sore.
Through every passing hour we needed Him,
For only Jesus sees and knows
When hearts are glad, or eyes with tears are dim—
He only, shares our joys and woes.

Another year with all its stress and strain
Has taught us that, whate'er betide,
Each earthly loss can be a heavenly gain,
If it but draw us to His side.
In Christ and not in transient things of earth
Can we find joy full and complete;
And lessons that we thus have learned are worth
More than our tongues could e'er repeat.

So we can face the new year unafraid—
We know not what it holds in store,
But we do know each promise God has made
Is true; we've proved them o'er and o'er.
So through another year, or many years,
We know His love will be our stay,
We'll trust Him in the time of joy or tears,
And let Him lead us day by day.



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January, 1938

R. G. LeTourneau of Peoria, Ill., and Stockton, Calif., at Founder's Week Conference

I'm an Old-Fashioned Preacher

By REV. LEONARD H. PRENTICE, Cavalier, N.D.

I BELIEVE in God, not just "nature" or "existence," but a living God, such as our forefathers believed in, the Creator and Sustainer of all things—the God of the Bible.

I realize that in making such a statement, I open the gates for a flood of criticism, for we have reached a day when even the clergy, in perhaps a majority of cases, have turned from that view. My obsolescent conception of God is, however, easily understood, when I tell you that I'm an old-fashioned preacher.

Perhaps the outstanding reason that I believe in such a God is that I believe the Bible, and believe it, not as a book of myth and legend, but as the inerrant Word of God. The Bible was written in days of superstition and ignorance. It would have been impossible for man, by himself, to have written a book so completely in accord with the scientific knowledge of our present day.

Some Blunders of Ancient Scholars

In the writings of the greatest men of Bible times, we find errors of the most flagrant kind. Pliny, the Roman naturalist, said,

"It is not generally known what has been discovered by men who are the most eminent for their learning, in consequence of

their assiduous observation of the heavens, that the fires which fall upon the earth and receive the name of thunderbolts, proceed from the three superior stars, but principally from the one which is situated in the middle."

He further tells us that "in cases where bread has stuck in the throat, the best plan is to take some of the same bread, and insert it in both ears."

Plato, the Greek philosopher, said,

"Of the men who came into the world, those who were cowards or led unrighteous lives may with reason be supposed to have changed into the nature of women in the second generation."

"The race of birds was created out of innocent, light-minded men. . . . These were remodeled and transformed into birds, and they grew feathers instead of hair."

Errors of Josephus

Josephus, the Jewish historian, among many errors of like nature, writes,

"There is a certain place called Baaras, which produces a root of the same name with itself. Its color is like to that of flame, and toward the evening it sends out a certain ray like lightning. It is certain death to those that touch it, unless any

take and hang the root itself down from his hand, and so carry it away. It may also be taken in another way, without danger, which is this: they dig a trench quite round about it, till the hidden part of the root be very small. They then tie a dog to it, and when the dog tries hard to follow him that tied him, this root is easily plucked up, but the dog dies immediately, as if it were instead of the man who would take the plant away; nor after this need any one be afraid of taking it into his hands."

Common Sense of the Bible

The Bible, however, does not contain such errors, and constant reading of its pages has increased, rather than decreased, my faith in its teachings.

I believe in salvation—the old-fashioned kind that changes a vile drunkard into a righteous saint and a useful citizen, and prepares him for eternity; a salvation that releases man from the guilt and penalty of sin; a salvation that makes possible, at death, his entrance into an eternal heaven.

Yes, I believe in an eternal heaven that is attainable to all through faith in Christ. I also believe in an eternal hell.

What Kind of Men Does God Call to Great Careers?

By ELDRIDGE B. HATCHER, Bryn Mawr, Pa.

WE HEAR much today about God needing the enthusiasm and strength of young people, and we are urging our young people to get busy in church and denominational activities. I heard a man indicate some time ago that red-blooded men are somewhat favorites with God. His declaration was that "God needs red-blooded men."

Suppose we look into the Bible for light on this subject. God needed a man to take charge of His great nation, Israel, and lead them to the land of promise. They were slaves in Egypt, and God desired a man who would rally them to the call, induce them to follow him, lead them through the great wilderness and land them in Canaan. To whom did He go?

"Why He went to some man that had taken a course in training for leadership," you say; "He went to a man who felt that he could do the job."

The man that God approached was Moses, and Moses' first answer was that God had come to the wrong person, because he was not equal to such a task. It was too high and big for such a one as he. "Who am I,"

he said to God, "that I should attempt such a work of Thine?"

But it was that spirit of humility that appealed to God. Suppose Moses had said, "You know how to select good men. You have come to the right man this time."

Again, God wanted a man to defeat the great Midianitish army yonder in the valley. This army for seven years had been bombarding the courts of His people Israel, and ravaging their land. He went to Gideon and offered him the task of leadership, and Gideon said that he was the least of his family and not fit for such a task. But he was the man that God was looking for. Feeling his utter unfitness for such a call, he simply fell helpless before God, to be filled with God's strength and used by Him for winning the victory.

That was the type of man God was looking for, and through Gideon He gained a glorious victory for Israel.

God gave a great task to Isaiah; and who was he? We see him sunk down in the dust crying, "Woe is me! for I am undone; because I am a man of unclean lips." It was down there in that dust of penitence

and absolute surrender to God, that God called him to a great career.

God had a glorious future for Job, and He gave it to Job when he, down in that extremity, cried to God, "Mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes (Job 42:5, 6). It was to that man that God gave the "double blessing" and the new career.

The man whom God called to be His apostle to the Gentiles was the one who went down into the dust crying that he was "the chief of sinners," and also crying, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). Then he was able to exclaim, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Such penitent, humble, surrendered men as these are the ones to whom God is giving His best tasks today.

"The first step to a higher service," said Mr. Moody, "is the end of self. God's way up is down. God never yet lifted up a man high, that He did not cast him down first. Never!"

What Christ Saw in Saul

By REV. JOHN B. CROCKETT, Lufkin, Tex.

Saul, Saul.—Acts 9:4

ONE day a young man came within the gates of Jerusalem from the rugged north country. He had long looked forward to this journey. He had longed to go to the city of David, the chalice of Jehovah worship.

He came from Tarsus, "no mean city," which leaned its head against the Taurus for a pillow and dabbled its feet in the waters of the blue Mediterranean. Tarsus was on the great trade route, as was Antioch, which connected the power of the West with the fabulous wealth of the East. At its front door the commerce on the great inland sea passed to and fro. Saul drew on every advantage of his section; educated in the great university, observer and participant in a finer civilization, student of a moving picture of men, satiated with the only positive religion, and a product of comfort, culture, and opportunity.

The Roman Citizen with the Jewish Religion

Many noted men had walked the streets of Jerusalem; kings, prophets, philosophers, soldiers, conquerors, religionists, scientists, historians, artisans, geniuses of commerce, but not one carried more potency than the young man from Tarsus. His eager mind sought more light. Study was his passion, and to the school of the rabbis he came, whether for a short or long time we do not know, but probably to prepare to serve in his own city. Saul combined within himself two great dynamics, namely, a great citizenship and a great religion. In his day either was a power. A Roman citizen with the God of the Jews to worship; either was of the very best. Not long did it take the Sanhedrin to learn that here was an unusual man. And so we find him a leader, a student, a man of some power, much courage, and with a great zeal for his religion.

Deal gently with his persecutions. He was defending the only religion that had stood through the centuries, and tradition hung like a velvet curtain. It was entirely satisfactory to him, and he questioned the need of a change. Only the religion of the Jew had refused to take in new plans, new gods, new forms, new days, and new rites. And Saul did not know of his coming reversal. He did not know that the shadow of God's arm was already across his path, that Christ hovered nearby, or that a world of need awaited his coming.

The Persecutor Arrested

When we think of Saul's plans and methods of persecuting the scattered flock, bringing destruction down on them, we hear the roaring of the angry lion. Such power! Such hate! Such determination! He seemed to start a one-man war on the cause of Christ. But not for long. Away in the northeast, toward Damascus, the blessed Lord awaited his coming. One should fall in the conflict, but there is never a doubt

in our minds who it shall be. Be careful Saul! The mountains will come tumbling down, the mighty winds will rush, and the lightnings will clash in your sky, and you will pick yourself up to grope blindly along. But there is a greater day ahead. Thank God, for all of us there are happy, useful days ahead.

"Saul, Saul"—what tenderness, love, compassion, persuasiveness in that voice! How lovely the human voice, but how much more so the voice of the Christ! "Why," a plaintive word; what cause; where a reason; what excuse? Saul's answer revealed that he did not genuinely "know" the Master. "Who art thou?" he asked. What Christian who at some time has not heard that voice in all its tenderness? Samuel heard it; Jeremiah, the sad, heard it; David, the singer, heard it; Father Abraham heard it; Mary, the mother, heard it; and before and since Saul, that tender voice has spoken to the hearts of men.

The Man Christ Needed

Christ saw in Saul an instrument. Here was a man He could use. This sounds rather trite, but how many men can Christ use? Here was one of keen intelligence, a clear thinker, of a philosophic turn, a man of wide contacts, a Roman citizen, a Jewish scholar. Whenever was so much wrapped up in one man? He possessed a strong voice, courage, and zeal—just the man for the Master's use.

We expect Saul to say, as did Moses, "I am afraid I cannot. I do not have power and insight. I will be embarrassed." But there is no such word. Christ took care of his preparation in the desert days. He saw through coming years and events, and said, "Here is my man." Even the powers of hate, delusion, and ambition could not stay His plans. The instrument was snatched from its old setting and fashioned anew to

meet the need. What righteous man has not said, "Lord, what can You do with so weak and an unworthy a vessel as I?" But, follow Carey, Livingstone, Eugene Sallee, Lockett, Spurgeon, Moody, Grenfell, Schweitzer, Sunday, Lord Shaftsbury, Florence Nightingale, Fanny Crosby, and see the glory of the Lord come down. The world was waiting for Saul, the destructionist, to become Paul, the protagonist.

Christ saw the world's great need as one who stands above a fertile valley and sees the ground contour. Imagine the task of launching a new religion in the first century! Amid superstition, greed, cruelty, ceremonialism, mythology, licentiousness, established practices of evil, we see the rising sun upon the new day. God's heart clamored for man to be brought to Himself. His yearning was such that it brought the fact of John 3:16. But what a price to pay! His own Son! The apostles had met a challenge in splendid manner, and they had served their place well and with distinction, but there seemed yet to be a peculiar need. The times demanded more than these could give.

Send Saul of Tarsus

The hour called, and He found the man. Peculiarly fitted to be the New Testament theologian, to apply the plus-teachings of Christ, and trained to search out applicable truth, it seems there was no one else to fit the place. Christ knew that the events ahead would demand a superlative man, and the lot fell on Saul. How unfitting, you say, but Christ knew best. We see a world groping for light. That Light had come, but the world could not discern it.

The plan must go forward. Hordes of people everywhere to be won! Work to be done but the laborers few! How up-to-date that sounds! The hosts around the inland sea; millions to the east; the multitudes in the north, and westward ho! The great need becomes more than ever the undeniable imperative.

But who could go? The Light must not be hidden. A needy world must hear and see. Send Peter? Hardly! Send John? No, not yet! Send James? No, there is too much to be done at home. But the sickening, dying world? Send Saul of Tarsus! Little children will need the by-product of the way. Men and women will desire a cleared swamp-land of superstition. The aged need a pillow for the dying moment. The Father wants His own. The fields of sin must be cleared. Womanhood must be elevated and set free. Teeming millions need a new song. Corruption, guilt, and shame must slink away. The righteous One is here. The veil is rent in twain. The blood is on the lintel.

Hail, Saul of Tarsus! Transformed, you shall be the mighty messenger of the matchless Master!

And he was!

Because

Titus 2:12

By Helen Honeyman Edwards,
Fleischmanns, N.Y.

Because God's grace which hath appeared
Salvation brought to me,
May I, in every deed and word,
Learn to live soberly.

Because a home in heaven is sure
For sinners, saved like me,
May I, in all my earthly walk,
Learn to live righteously.

Because some day "He shall appear"
And I like Him shall be,
May I be godly in this age
Until His face I see.

Preach the Truth in Love

By REV. CLARENCE EDWARD DAVIS, Chicago, Ill.

THE apostle Paul wrote to the church at Ephesus, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:15).

Much of the fundamental preaching and teaching today is of the old Puritanical type that wears leather boots with spurs in them. Patience is rarely seen today in the ministry. The obstinate backslider—as he is called—is scolded vehemently from the pulpit. The sinner who continues to reject the evangelistic appeal, is given a lashing. Dr. Will H. Houghton, president of the Moody Bible Institute, said to the Christian workers and pastors who attended the Ministerial Institute, that Jesus said in His impassioned appeals to the lost, "Come," and to those who came He said, "Go." But many pastors today are saying, "Gid-e-ap," as one drives a horse.

Brethren, we must not drive God's flock, lest we drive them from the fold. This may be practiced in business in general, but the leaders of the Church must not strive or be pugnacious. They must be gentle and kind, leading the flock of God, over which the Holy Spirit has made them overseers.

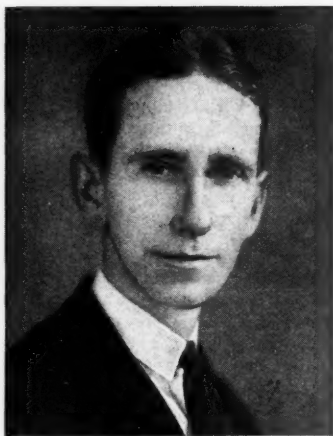
In Dr. W. H. Griffith-Thomas' book, *Ministerial Life and Work*, he gives two or three paragraphs to the manner in which the work of the ministry ought to be done:

"Negatively, the servant of the Lord must not strive, not fight. Is it not deeply significant that the Greek word *machomai* is never once used of the Christian life, even in its warfare against sin? We must not be combative. We must strive (*athleo*), but not fight (*machomai*). There is a constant danger of a combative spirit. We sometimes stand up for the truth, but the old Adam comes in and colors our testimony, and we do harm rather than good. Controversy is essential, and yet it must be waged in the right spirit. Like Paul, we may be called upon to withstand even a Peter, and yet we must be careful to 'speak the truth in love.' No one is ever recovered from the snare of the Devil by contentiousness and a pugnacious spirit. The servant of the Lord must *not* fight.

The Christian a Gentleman

"Positively, the servant of the Lord must be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves. Mark well these four elements of true service.

"1. He is to be 'gentle,' that is, mild, 'But we were gentle among you, even as a nurse cherisheth her children' (I Thess. 2:7). Like the gentleness of Christ—'Now I Paul myself beseech you by the meekness and



Rev. Clarence Edward Davis

gentleness of Christ . . . ' (II Cor. 10:1) —we must produce the fruit of the Spirit, 'gentleness.' 'But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith' (Gal. 5:22). 'Gentleness allayeth great offense' (Eccl. 10:4, R.V. margin).

"Gentleness is rare because it is not a natural gift or an inherited grace. It comes from above, the result of the divine action when the faculties are possessed by the divine Spirit. It is to be carefully distinguished from weakness, for it is quite compatible with sturdiness of character. God's works are full of gentleness and yet of strength.

"Nor is gentleness for a favored few only. Loudness and violence are not Christian, but are antichristian. Warmth can be gentle. Gentleness may often need the discipline of

suffering to produce it. There is profound truth in the well known text, 'Thy gentleness hath made me great.'

"2. 'Apt to teach,' that is, explaining, not contending.

"3. 'Patient,' that is, ready to endure malice.

"4. 'In meekness instructing,' that is, with gentle humility bring under true Christian discipline those who oppose themselves.

"All this means character for the accomplishment of work, that is, we must *be* in order to *do*."

In a footnote, Dr. Thomas adds: "Though no warning against an unspiritual, no exhortation to a holy life, may be tolerated, let your own pure, earnest, unworldly character and bearing be to the careless soul a perpetual atmosphere of spirituality haunting and hovering around it. The moral influence of such a life cannot be lost."

Love Must Be Demonstrated

How much better it is to go to the erring brother and with a tender, wooing spirit, that has been melted by earnest prayer, point out his sin. You will win him back. A specially prepared message on a rebellious brother's sin, delivered at him in a spirit of anger and accusation, will soon lead any pastor into troubled seas from which he will need to cry aloud to God for help. Many a young pastor has had to learn to preach "the truth in love" after a long period of failure and discouragement when he could not be convinced that this was God's manner of leading His flock.

Yet we must not think this to be weakness. It is not only preaching the love of God, as many are these days, but rather preaching the whole gospel, with its judgment against sin if it is rejected, in the spirit of love, gentleness, and kindness. Notice how tenderly Paul dealt with the case of incest at Corinth. "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Wherefore I beseech you that ye would confirm your love toward him" (II Cor. 2: 7, 8).

What has been said in these few lines, especially by Dr. Thomas, may be the means of solving the problem of discipline in our churches. We are too eager to cast out those who continue to offend. I grant you, that any one in any church who has been dealt with in great gentleness and with much pleading to forsake sin, and who still persists to oppose himself and the church, needs prayerful discipline. But I firmly believe that with gentleness and loving per-

(Continued on page 263)

What Is the Faith?

By Rev. Edgar Puntenney Smith, Forest, Ohio

What is the faith? Strange answers forth are brought;

For nimble wit is anxious to be heard.

With pride of intellect it speaks its word,

The world applauds, and . . . it is soon forgot.

Some search the depths of philosophic thought

And bring replies with dripping darkness blurred;

Some weave from ancient falsehoods disinterred

A web of subtle errors deftly wrought.

What is the faith? God's purpose in the Christ

To save through faith men of a rebel race.

No work of man, but Christ's shed blood sufficed

To meet God's claim 'gainst man, and, by His grace,

Break sin's harsh chains, dispel its mocking wraith,

And fill with life divine. This is the faith.

The Place of Humility in Christian Service

By REV. KENNETH S. WUEST, Chicago, Ill.

IT IS the deciding factor. Wide learning, excellent training, exceptional talents, an attractive personality, all are of great value if found in the Christian worker who has the grace of humility resting upon his life. But all these are as sounding brass or a clanging cymbal if found in a person who lacks humility. Better less of these qualities and more of humility. But both can be present in the same person, perfectly co-ordinated and mutually helpful in a Christian's service for his Lord, for a God-sent thorn in the flesh and the mighty grace of God make this possible in the person who desires it.

Why Humility Is Difficult

Humility in Christian service presents a problem. If God had seen fit to keep us unseen as we do our Christian work, the temptation of pride would be reduced to a minimum. But His method is to set a Christian worker on a hill in order that he can be seen; and for the reason that human personality is the best medium through which God can speak, for man was made in the image of God. The message of a life wholly given over to God, filled with the Spirit, devoted to Jesus Christ, is the most powerful thing in all the universe. If the Christian worker would remain unseen and unknown, this supreme factor in his service would be missing. The problem is how to be seen and yet not seen, how to be unseen and yet let Christ be seen.

There are a few things in this connection we must avoid as we minister in the holy things of God. Pride is the first one. It was the downfall of Lucifer. It is the downfall of the Christian worker. The desire to be praised is closely allied to this. The habit of boasting about one's work, calling people's attention to its excellence and large results, is not of the Spirit of God. The frequent and egotistical use of the pronoun "I" is a mark of pride. Lucifer fell when he used that pronoun. Artificiality in manner, tone, and pronunciation are of the flesh, and attract attention to the speaker and away from Christ.

See John the Baptist when the Jewish leaders attempted to arouse jealousy in his heart. All men were following Jesus and His disciples, with the result that John was losing his following. If John had had pride in his heart, the Satanic trick would have been successful in causing a division between the herald and the King. But the prophet dressed in camel's hair, that staunch, strong, manly figure that came out of the wilderness where he had been alone with God in those years of preparation, simply said, "He must increase, but I must decrease" (John 3:30). This in full translation reads, "He must by virtue of the necessity in the nature of the case, constantly become greater, and I must by the same necessity constantly become inferior." Why? Because He is



Rev. Kenneth S. Wuest

Deity, and John was His servant. What an answer to give the tempter when he appeals to the pride lurking in every one of us.

How Paul Concealed Himself

Then, consider Paul in prison, writing to his beloved Philippians and saying, "If I be poured out as a drink-offering upon the sacrifice and service of your faith, I joy, and rejoice with you all" (Phil. 2:17, R.V.). Paul likens their service for Jesus Christ to the sacrifice itself, and his service as just a drink-offering poured upon it. The great apostle, God's chosen instrument for the evangelization of the Roman empire and the establishment of the Christian Church, speaks of his service in a most humble way. Paul loved to hide in the shadow of the Cross while preaching Christ, and that meant death to self. He says, "I die daily," "for to me to live is Christ" (Phil. 1:21). Again, "We preach not ourselves but Christ." He refused to make a display of his talents, his learning, his eloquence, before the Corinthians who loved those things, lest he hide the Cross of Christ. This is the man who called himself "the least of the apostles," "less than the least of all saints," "the chief of sinners."

Now let us worship our blessed Lord as we see Him clothed with a humility fragrant with the sweetness of heaven. He is about to announce His Messiahship to His own townspeople, a most delicate thing to do, for He Himself testified that "a prophet is not without honor, save in his own country" (Matt. 13:57). He accomplished this without the use of the pronoun "I." Reading Isaiah 61:1, 2, He said, "This day is this scripture fulfilled in your ears." The One whose prerogative it is to say "I," since He is Deity, in the humility of His holy humanity avoided its use. What a lesson for us who have no such prerogative!

Again, Paul writing to the Philippians,

paints the wonderful humility of our Lord upon the dark background of the petty pride that was the cause of the estrangement between two saints in the church, Euodias and Syntyche. How the humility of our blessed Lord, as depicted by the inspired pen of the apostle, must have put to shame the paltry pride of these two women! How it puts us to shame!

Christ's Chief Earthly Adornment

To these two proud saints Paul writes, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). The mind of Christ includes within itself all of the various virtues exhibited in His wonderful life while here on earth. But Paul selects just one, the chief one, humility, as the keynote to them all. It was the chief adornment in our Lord's earthly life. It is the chief adornment of the saint, without which all the other virtues are exercised in vain. To see the One altogether lovely leave heaven's glory to hide His own glory beneath the cloak of humanity and to stoop to the death of the Cross, is to "pour contempt upon all our pride."

See Him at the Passover meal, never more beautiful than when in humility He washes the feet of the disciples. Behold true greatness coupled with humility, one of the grandest things in all the world! Indeed, there can be no true greatness without humility. A really great person is never proud.

There is an aristocracy of heaven among the saints on earth. It is made up of those rare souls, who living in close communion with their Lord, walk in meekness and humility before their fellows, great ones in Christ Jesus, unconscious themselves of the fragrance of heaven that pervades their lives, counting themselves like Paul, less than the least of all saints.

Then, by way of contrast, consider Diotrephes, the one who loved to have the pre-eminence. How his self-seeking, his autocratic manner, and his pride jar on the sensibilities! In what marked contrast is he to the one who wrote, "That in all things he might have the pre-eminence" (Col. 1:18). It is the prerogative of God to be glorified; the duty of man to glorify Him. Man is so constituted that he never finds real joy until he takes the place of humility and glorifies God, until Jesus Christ has the pre-eminence in his life, until self is dead.

The place of humility in Christian service, is it not the deciding factor? Humility allows Jesus to have the pre-eminence. Humility results in the power of God resting upon the saint. Humility makes for a sweet, winsome, Christlike life that attracts sinners to Jesus.

My eye is not on the density of the fog, but on the living God, who controls every circumstance of my life.—George Mueller.

The Kite—Pride Must Have a Fall

By John Newton

MY waking dreams are best concealed,
 Much folly, little good, they yield;
 But now and then, I gain, when sleeping,
 A friendly hint that's worth the keeping.
 Lately I dreamt of one who cried,
 "Beware of self, beware of pride;
 When you are prone to build a Babel,
 Recall to mind this little fable."

Once on a time a paper kite
 Was mounted to a wondrous height,
 Where, giddy with its elevation,
 It thus expressed self-admiration:
 "See how yon crowds of gazing people
 Admire my flight above the steeple:
 How would they wonder if they knew
 All that a kite like me can do!
 Were I but free, I'd take a flight,
 And pierce the clouds beyond their sight;
 But, ah! like a poor pris'ner bound,
 My string confines me near the ground:
 I'd brave the eagle's towering wing,
 Might I but fly without a string."

It tugged and pulled, while thus it spoke,
 To break the string:—at last it broke!
 Deprived at once of all its stay,
 In vain it tried to soar away;
 Unable its own weight to bear,
 It fluttered downward through the air;
 Unable its own course to guide,
 The winds soon plunged it in the tide.
 Ah! foolish kite, thou hadst no wing,
 How couldst thou fly without a string?

My heart replied, "O Lord, I see
 How much this kite resembles me!
 Forgetful that by Thee I stand,
 Impatient of Thy ruling hand;
 How oft I've wished to break the lines
 Thy wisdom for my lot assigns?
 How oft indulged a vain desire,
 For something more or something higher!
 And but for grace and love divine,
 A fall thus dreadful had been mine."

Light on the Exodus

By REV. J. A. HUFFMAN, D.D., Upland, Ind.

THE time of the exodus has been a subject of contention among various theological schools for a long time, and even now there remains a difference of opinion. But increasing light has been thrown upon the subject by archaeology, and again the Scripture is being confirmed.

Those who have considered Rameses II, of the nineteenth dynasty, as the Pharaoh of the oppression, and Merneptah, his son, as the Pharaoh of the exodus, have been compelled to place the exodus at about 1276 B.C. Those who believed that Old Testament chronology is trustworthy, have gradually fixed upon Thothmes III, of the eighteenth dynasty, as the Pharaoh of the oppression, and Amenophis II as the Pharaoh of the exodus.

Date of Exodus Confirmed

In I Kings 6:1 we are told that Solomon began to build the temple in the four hundred and eightieth year after the exodus. Here is a statement purporting to establish a chronology. If Solomon began to build the temple in 1011 B.C., the date of the exodus may be arrived at by adding 480 to 1011, which would be 1491 B.C.

Abraham was born about 2175 B.C. Isaac was born one hundred years later (Gen. 21:5), which would have been 2075 B.C.

Isaac was sixty years old when Jacob was born (Gen. 25:26), which would make his birth year 2015 B.C. Jacob was one hundred and thirty years old when he arrived in Egypt (Gen. 47:9), which when subtracted from 2015, would make the date of Israel's sojourn in Egypt to have begun in 1885 B.C. By subtracting four hundred years, the period of their sojourn (Acts 7:6), the date of the exodus would have occurred in 1485 B.C., almost the date obtained from I Kings 6:1. Of course our chronology of the temple building might vary the difference of six years.

The Period of the Judges

The period of the Judges intervened the settlement of Canaan under the leadership of Joshua and the beginning of the monarchy with Saul as king. The date quite agreed upon for the beginning of the monarchy is about 1095 B.C. If the exodus had occurred at the late date of 1276 B.C., only 181 years would have intervened between the exodus and Saul. Into this period would have to be crowded the forty years of wilderness wandering, the conquest of Canaan, and the entire period of the fifteen judges. According to the date given in the Scriptures (I Kings 6:1), there would have intervened between the exodus and the kingdom 396 years. This is evidently correct, as

Israel is said to have inhabited Heshbon, Aroer, and the coast of Arnon for three hundred years up to the time of Jephthah, the ninth judge (Judg. 11:26).

The Testimony of Archaeology

It would scarcely seem necessary to call upon archaeology to settle the date of the exodus, but if further evidence is necessary, here it is:

Sir Charles Marston and Professor Garstang, examining the ruins of Jericho in 1933, found upon the basis of the scarabs and pottery, both of which have become a very exact science, that Jericho was destroyed within the period assigned by the Scriptures to the exodus, the fifteenth century, and not the thirteenth, as some modern scholars would have us believe. It will be remembered that Jericho fell at the time that the Israelites entered Canaan. Again, the Bible is confirmed by archaeology.

MOODY MONTHLY:

I do thank God for the helpfulness and Spirit-filled pages of MOODY MONTHLY. I have a friend, missionary in Nicaragua, C.A., who believes God's Word and I know would be richly blessed with the magazine. I would like you to enter his name for a three years subscription and send me the bill.

H.W.R.

Moody Bible Institute Monthly

Rev. Harold B. Street from Ethiopia on the Founder's Week Conference program

The Minister's Library

A preferred list of books recommended by pastors of wide experience

THE following book titles have been selected at the request of a number of our friends. They are based on a list prepared by Dr. Gray some years ago. Some of the volumes cannot be fully endorsed, and all will not entirely agree with the viewpoint of some of the writers. On the fundamentals, however, they are all believed to be sound, while in some cases books presenting two sides of a question have been purposely selected for that reason. Copies of these books may be purchased from the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

BOOKS FOR GENERAL REFERENCE

The Holy Bible, two-version edition, Oxford; *Scofield Reference Bible*; *Strong's Exhaustive Concordance*; *Young's Analytical Concordance*; *Bible Dictionary*, Davis; *Bible Handbook*, Angus-Green; *The International Standard Bible Encyclopedia*; *New Biblical Guide*, Urquhart (8 vols.); *Bible History*, Waring

BIBLE COMMENTARIES

Matthew Henry; Kitto; Jamieson, Faussett and Brown (unabridged and abridged editions); *Critical, Doctrinal and Homiletical Commentary*, Langé; *Expositions of Holy Scripture*, MacLaren; *Christian Worker's Commentary*, Gary; *The Pulpit Commentary*; *Annotated Bible*, Gaebelein

There are great differences among commentaries. Matthew Henry is old, but still very useful for devotional and homiletic purposes. Jamieson, Faussett and Brown is more modern, and the unabridged editions quite critical. Langé has one editor, but several contributors, whose work is not uniform in value. Taken as a whole, however, it has high merit considered from the critical, doctrinal or homiletical point of view.

OLD TESTAMENT COMMENTARIES

In addition to the general commentaries covering the Bible as a whole, the following are recommended for separate parts and books of the Old Testament:

PENTATEUCH (as a whole): *Notes on the Pentateuch*, C.H.M.

GENESIS: *The Book of Genesis*, Murphy; *Gleanings in Genesis*, Pink; *A Devotional Commentary on Genesis*, Griffith-Thomas; *Earth's Earliest Ages*, Pember; *The Earth the Theater of the Universe*, Benson

EXODUS: Murphy; Meyer (2 vols.); *The Tabernacle, Priesthood and Offerings*, Haldeman; *Tabernacle Types and Teachings*, various contributors; *Shadow and Substance*, Needham

LEVITICUS: Kellogg; *Law of the Offerings*, Jukes; *Priesthood and the Offerings*, Soltau

EZRA, NEHEMIAH, ESTHER: Ironside

JOB: Green

PSALMS: Perowne; *Studies in the Psalms*, Rotherham; *Treasury of David*, Spurgeon; *Christ in the Psalms*, Nichols

PROVERBS: Ironside

ECCLESIASTES: Erdman

SONG OF SOLOMON: Ironside

ISAIAH: Robinson; Gaebelein; Birks

JEREMIAH: Ironside; Morgan; Knox

EZEKIEL: Kelly; Gaebelein

DANIEL: Tregelles; Gaebelein; Kelly;

West; Ironside

MINOR PROPHETS (as a whole): Pusey

HOSEA: Morgan

JOEL: Gaebelein

JONAH: *Gospel of Jonah*, Riley

ZACHARIAH: Baron; Gaebelein

MALACHI: Morgan

NEW TESTAMENT COMMENTARIES

Word Pictures in the New Testament, Robertson

GOSPELS (as a whole): *Introduction to the Study of the Gospels*, Westcott; *A Harmony of the Gospels*, Kerr or Robertson; *Why Four Gospels?* Gregory; *Notes on the Gospels*, Barnes; *Thoughts on the Gospels* (7 vols.), Ryle; *The Life of Christ*, Andrews, Geikie, Stalker or Edersheim; *Notes on the Parables and Miracles*, Trench; *Study of the Parables and Miracles*, Habershon; *Kingdom in Mystery*, Ross; *The Six Miracles of Calvary*, Nicholson

MATTHEW: Broadus; Weston; Morgan; Erdman; Gaebelein

MARK: Kelly; Erdman; Riddle

LUKE: Godet; Kelly; Erdman

JOHN: Godet; Westcott; Kelly; Whitelaw;

Erdman; Robertson; *The Apostle John*, Griffith-Thomas; *John and His Five Books*, Tidwell

ACTS: Stifler; Hackett; *Acts of the Holy Spirit*, Pierson; *Life of St. Paul*, Conybeare

and Howson or Stalker; *St. Paul, the Traveler and Roman Citizen*, Ramsay; Erdman;

In the Steps of St. Paul, Morton

STUDIES OF THE EPISTLES: Godet

ROMANS: Stifler; Moule; Griffith-Thomas;

Godet; Riddle; *Romans and Corinthians*, Evans

I and II CORINTHIANS: Godet (2 vols.);

Denney; Hodge

II CORINTHIANS: *The Glory of the Ministry*, Robertson

GALATIANS: Lightfoot; Eadie

EPHESIANS: Moule; Kelly; Eadie; Chafer;

Dale; *Ephesians, the Threefold Epistle*, Riley

PHILIPPIANS: Moule; Lightfoot; Sutcliffe;

Ironside

COLOSSIANS: Moule; MacLaren; Lightfoot;

Oneness with Christ, Nicholson

I and II THESSALONIANS: Hogg and Vine;

Kelly; Eadie

I and II TIMOTHY and TITUS: Moule;

Ellicott

HEBREWS: Saphir; Moule; Brown; *Greek Text with Notes*, Westcott; Ridout; Griffith-

Thomas; Anderson; *The Holiest of All*, Murray

GENERAL EPISTLES: Erdman; *Some Thoughts on the Seven Epistles*, Moule

JAMES: *Practical and Social Aspects of Christianity*, Robertson

I and II PETER: Lillie; Brown; Griffith-

Thomas

I, II and III JOHN: Westcott; Ironside;

His Gospel of Life, Love and Light, Harrison

REVELATION: Grant; Newell; Ironside;

Gaebelein; Newton; *The Unfolding of the Ages*, Ottman; *Lectures on the Apocalypse*, Seiss; *The Apocalypse Expounded*, Govett;

The Last Prophecy, Elliott; *Back to Patmos*, A. B. Simpson; *The Great Unfolding*, Scroggie

BIBLE STUDY

Synthetic Bible Studies and How to Master the English Bible, Gray; *The Book of Books and The Book Method of Bible Study*, Evans; *How to Study the Bible for the Enrichment of the Spiritual Life*, Smith; *How to Study the Bible*, Haldeman; *Knowing the Scriptures*, God's Living Oracles, Bible and Spiritual Life, and The Heart of the Gospel, Pierson; *Bible Student's Companion*, Nicholson; Grace Saxe

CHRISTIAN DOCTRINE

The larger works are those of Charles Hodge, Strong, and Miley.

Outlines of Theology, Hodge; *Outlines of Christian Doctrine*, Moule; *What the Bible Teaches*, Torrey; *The Great Doctrines of the Bible*, Evans; *The Christian Faith*, Curtis; *Manual of Christian Doctrine*, Banks; *History of Doctrine*, Shedd; *Atonement and Law*, Armour; *The Atonement*, Dale; *The Cross in Christian Experience*, Clow; *The Scriptural Doctrine of the Atonement*, Crawford; *The Death of Christ*, Denny; *Resurrection of Christ*, Shaw; *The Basis of Christian Faith*, Hamilton; *What Is Faith?* various authors; *Facets of the Faith*, Scroggie; *The Silence of God*, Anderson; *The Person and Work of the Holy Spirit*, Ridout; *The Holy Spirit of God*, Griffith-Thomas; *Greater Life and Work of Christ*, Patterson; *Plain Papers on the Doctrine of the Holy Spirit*, Scofield; *Virgin Birth of Christ*, Christian View of God and the World as Centering in the Incarnation, and Progress of Dogma, Orr; *Human Destiny*, The Lord from Heaven, The Honor of His Name, Forgotten Truths, Anderson; "He Is Not Here"; *The Resurrection of Christ*, Brookes; *My Faith in Jesus Christ*, Steps on the Ladder of Faith, Primers of the Faith, The Holy Spirit in Doctrine and Life, Salvation from Start to Finish, and Satan and the Saint, Progress in the Life to Come, Gray; *The Virgin Birth*, Machen; *Death and Afterward*, Ironside; *Where Are the Dead?* Marshall; *Hell and Who's Going There?* Lowry; *Salvation and Grace*, Major Bible Theme, and Satan, Chafer; *Calvary's Cross*, various authors; *The Angels of God*, Gaebelein

DISPENSATIONAL TEACHING

In addition to the commentaries previously named that treat the Bible dispensationally, we mention the following:

Christianity and Anti-Christianity in Their Final Conflict, Andrews; *The Approaching End of the Age and History Unveiling Prophecy*, Guinness; *A Textbook on Prophecy and Great Epochs of Sacred History*, Gray; *Imperialism and Christ and God's Oath*, Ottman; *Man's Day and The Number of Man*, Mauro; *Jesus Is Coming*, Blackstone; *Addresses on Prophecy and Rightly Dividing the Word of Truth*, Scofield; *The Coming and Kingdom of Christ* (prophetic addresses); *Touching the Coming of the Lord*, Hogg and Vine; *The Signs of the Times*, Haldeman; *Israel My Glory*, Wilkinson; *Christ and Israel*, Saphir; *The Jews, Prediction and Fulfillment*, Kellogg; *The Next World Crisis*, Stroth; *The Harmony of the Prophetic Word, Conflict of the Ages, The Jewish Question, and Listen! God Speaks*, Gaebelein; *God's Methods with Man and Sunrise*, Morgan; *After the Thousand Years*, Trench; *The Lord's Return and Kindred Truth*, Munhall; *The Hope of the Morning Star*, Grant; *The Kingdom in History and Prophecy*, Chafer; *The Roman Empire in Prophecy*, Vine; *The Lord's Return*, Silver; *The Evolution of the Kingdom*, Riley; *The Coming Prince*, Anderson; *God's Prophecy for Plain People*, Pettingill; *I Am Coming*, "Maranatha" or the Lord Cometh, and Israel and the Church, Brookes; *His Right to Rule and His Sure Return*, Harrison; *Prophecy's Light on Today*, Trumbull; *Premillennialism or Amillennialism*, Feinberg; *Dispensational Truth: God's Plan and Purpose for the Ages*, Larkin; *The Remarkable Jew: God's Great Timepiece*, Sale-Harrison; *The Jew and His Mission*, Ostrom

BIBLICAL INTRODUCTION

Old Testament Introduction, Raven; *Antecstry of our English Bible*, Price; *Introduction to the New Testament*, Zahn; *Canon and Text of the New Testament*, Gregory; *Our Sixty-Six Sacred Books*, Rice; *The Problem of the Old Testament and Revelation and Inspiration*, Orr; *The Origin of Paul's Religion*, Machen; *General Introduction*, Miller; *God and the Cosmos*, Graebner; *The Origin and Inspiration of the Bible*, Gausson; *Divine Unity of the Scripture*, Saphir; *Inspiration of the Scriptures*, Patton; *Faith and Inspiration*, Watts; *God Spoke All These Words*, Brooks; *Progress of Doctrine in the New Testament*, Bernard; *The Four Hundred Silent Years*, Ironside

No pastor, young or old, should be ignorant of the contents of Gausson's book.

HIGHER CRITICISM

Old Testament Critics, Whitelaw; *Higher Criticism of the Pentateuch*, Green; *Origin of the Pentateuch*, Weiner; *Pentateuchal Criticism*, Weiner; *Isaiah One and His Book One*, Douglas; *Did Daniel Write Daniel?* Wilson; *The Titles of the Psalms*, Thirtle; *Highest Critics vs. Higher Critics*, Munhall; *Higher Critics and the Monuments*, Sayce; *Reasonable Biblical Criticism*, Beecher; *Old Testament Problems*, Thirtle; *Unity of the Pentateuch*, Finn; *Menace of Modernism*, Riley; *Crisis in Church and College*, McPherson; *Modern Religious Liberalism*, Horsch; *Christianity and Liberalism*, Machen; *The Leaven of the Sadducees*, Gordon; *Pseudo Criticism or Higher Critics and Their Counterfeits*, Daniel in the Critic's Den, and *The Bible and Modern Criticism*, Anderson; *Is the Higher Criticism Scholarly?* Wilson; *Ritschlian Theology and the Evangelical Faith*, Orr

CHRISTIAN EVIDENCES

Evidences of Christianity, McIlvaine; *Grounds of Theistic and Christian Belief*, Fisher; *Logic of Christian Evidences*, Wright; *Divine Origin of Christianity*, Storrs; *Science and Christianity*, Bettex; *Short Method with the Deists*, Leslie; *Modern Doubt and Christian Belief*, Christlieb; *Philosophy of the Christian Religion*, Fairbairns; *Freedom and Authority in Religion*, Mullins; *Why Is Christianity True?* Mullins; *Theism and Anti-Theism*, Flint; *Reasonableness of the Christian Faith*, Cairns; *Miracle and Science*, Lamb; *Divinity of Our Lord*, Liddon or Schaff; *Fact of Christ*, P. Carnegie Simpson; *Christianity Is Christ*, Thomas; *Christ in All the Scriptures*, Hodgkin; *Contending for the Faith*, Keyser; *Christian Miracles*, Thomson; *Gospel Miracles*, Illingsworth; *Did Jesus Rise?* Brookes; *Resurrection*, Westcott; *The Other Side of Evolution*, Patterson; *What About Evolution?* Thomas; *Q.E.D. or New Light on Creation*, Price; *The Deciding Voice of the Monuments*, Kyle; *Light on the Old Testament from Babel*, Clay; *The New Archeological Discoveries*, Cobern; *Bearing of Recent Discoveries on the Trustworthiness of the New Testament*, Ramsay; *Scientific Confirmation of Old Testament History and Origin and Antiquity of Man*, Wright; *Voices from Rocks and Dust Heaps of Bible Lands*, Huffman; *The Biblical Story of Creation*, Bartoli; *Evolution Disproved*, Williams; *My Bible: An Apologetics*, Riley; *Our Lord: An Affirmation of the Deity of Christ*, Robinson; *Evolution in the Balances*, Allen; *The Geological-Ages Hoax, A History of Some Scientific Blunders and The Monuments and the Old Testament*, Price; *The Philosophy of Christianity*, Keyser; *The Spade and the Bible*, Prescott; *Immensity*, Benson; *God's Image in Man and Its Defacement in the Light of Modern Denials and The Bible under Fire*, Orr; *Confirming the Scriptures*, Neatby; *The Deluge Story in Stone*, Nelson; *A Doubter's Doubts about Science and Religion and Misunderstood Texts*, Anderson; *Modern View of the Modern World and What Is Faith?*

Machen; *The Cause and Cure of Infidelity*, Nelson; *Modern Science and the Genesis Record*, *Harmony of Science and the Scriptures*, and *Theories of Evolution and the Facts of Science*, Rimmer; *New Bible Evidences*, Marston; *Many Infalible Proofs*, Pierson; *A Lawyer and the Bible*, Linton; *His Truth Endureth*, Muir; *Did Moses Know?* Putnam; *The Archaeology of Palestine and the Bible*, Albright; *Lord Lyttleton on the Conversion of St. Paul and Gilbert West on the Resurrection of Christ*

MODERN CULTS

Antidote to Christian Science, Gray; *Religio-Medical Masquerade*, Peabody; *Mormonism: the Islam of America*, Kinney; *The Mormons*, Graham; *Spiritualistic Phenomena*, Raupert; *Spiritism and the Fallen Angels*, Gray; *Earth's Earliest Ages*, Pember; *Order of the Star of the East*, Mauro; *Old Faith and the New Gospels*, Simpson; *Demon Possession and Allied Themes*, Nevius; *Satan, Chafer*; *Satan and the Saint*, Gray; *Baptism of the Spirit and Speaking with Tongues*, Scroggie; *Spirit Manifestation and the Gift of Tongues*, Anderson; *Haldeman's pamphlets on Millennial Dawnism*, *Socialism*, *Christian Science*, *Theosophy*, *Romanism*, etc.; *The Errors of Millennial Dawnism*, Gray; *Seventh-Day Adventism Renounced*, Canright; *Legalism and the Seventh Day Question*, Putnam; *The Lord's Day or the Sabbath*, Deck; *Ought Christians to Keep the Sabbath?* Torrey; *Divine Healing*, McConkey; *Divine Healing*, Murray; *Counterfeit Miracles*, Warfield; *The Origin of Heathendom*, Adam; *Spiritism in Bible Light*, Jones; *Heresies Exposed*, Irvine; *Why I Am Not a Spiritualist and Why I Am Not a Christian Scientist*, Evans; *Unity School of Christianity*, and *Modern Religio-Healing*, Putnam; *How the Bible Answers Conan Doyle and British-Israelism*, Gray

HOMILETICS

Positive Preaching and the Modern Mind, Forsythe; *Preparing to Preach*, Breed; *Preparation and Delivery of Sermons*, Broadus; *The Ideal Ministry*, Johnson; *How to Prepare Sermons and Gospel Addresses*, Evans; *The Preacher and His Work*, Jowett; *The Work of the Ministry*, Griffith-Thomas; *The Glory of the Ministry*, Robertson; *How to Master the English Bible*, and *The Teaching and Preaching That Counts*, Gray; *The Preacher and Prayer*, Bounds; *Concerning the Ministry*, Oman; *Pastoral Theology*, Erdman or Fritz; *A Treasury of Scripture Knowledge*, Torrey; *Ministerial Life and Work*, Griffith-Thomas; *Handfuls on Purpose* (12 vols.), Smith; *Cyclopedia of Bible Texts and Subjects*, Inglis; *Henry Ward Beecher's Speaking Art*, Crocker; *Illustrations from Mythology*, (second edition) Biederwolf; *1000 New Illustrations*, Webb.

CHURCH HISTORY

If one wished an exhaustive treatment of this subject the works of Neander, Mosheim or Milner might be named, or the more modern Philip Schaff, or Bishop Hurst, all of which are in several volumes. *Short Papers on Church History* (3 vols.), Andrew Miller, is also recommended. But some may be better satisfied with a single volume, such as the *Outlines of Church History* by Fisher; the *Compendium of Church History* by Zenos, or *The Landmarks of Church History*, by Cowan; *The Reformation*, Lindsay; *The Story of the Church*, Jacobs; *Neglected Factors in the Study of the Early Progress of Christianity and the Early Church*, Orr; *Fox's Book of Martyrs*, Forbush; and last, but not least, should be mentioned the *History of the Reformation* by D'Aubigne.

The study of church history will suggest important biographies that should be added, such as Augustine, Savonarola, the pre-Reformation martyrs, and Luther, Zwingli,

Calvin, Knox, Wesley, and Whitefield.

MISSIONS

A Concise History of Missions, Bliss; *Missionary Principles and Practice*, Speer; *Hand-Book of Comparative Religions*, Kellogg; *Geography and Atlas of Protestant Missions*, Beach; *The Unfinished Task*, Barton; *The Living Christ and Dying Heathenism*, Warnack; *The Foreign Missionary*, Brown; *By-Products of Missions*, Headland; *Things As They Are and Gold Cord*, Carmichael; *Islam: A Challenge to Faith and Across the World of Islam*, Zwemer; *Progress of World-Wide Missions*, Glover; *Five Great Non-Christian Religions*, Titterton; *Ambassadors for Christ*, *Something Happened and The Making of a Pioneer*, Cable and French; *The Restraining Hand*, Bosshardt; *The Challenge of Amazon's Indians*, Tylee; *A Thousand Miles of Miracles in China*, Glover; *Ecuador, a Story of Missionary Achievement*, Jordan; *A Wandering Jew in Brazil*, Ginsburg; *From Every Tribe and Nation*, Brain; *Thamilla, "The Turtle Dove"*, Duchene; *Neighbor India*, Burr; *The Man Who Believed God* (Hudson Taylor), Broomhall; *Sister India*, Craske; *Through Brazilian Jungle Lands with the Book*, Glass; *Booth Tucker, Sadhu and Saint*, McKenzie; *Chinese Twice Born*, Scott; *Miracle Lives of China*, Goforth; *Seen and Heard in a Punjab Village*, Young; *Korea, the Old and the New*, Wagner; *The Beloved Physician of Teheran*, Yonan; *Moslem Women Enter a New World*, Woodsman; *Eastward, the Story of Adoniram Judson*, Warburton; *Mann of the Border*, Alter; *Ralph Norton and the Belgian Gospel Mission*, Norton; *Borden of Yale '09 and The Triumph of John and Betty Stam*, Taylor

The missionary library is sadly deficient which omits the biographies of the heroes of missions like Abel, Carey, Crawford, Judson, Martyn, Moffet, Livingstone, Morrison, Duff, Brainerd, Paton, Kanamori, Pattison, James Chalmers, Hudson Taylor, *Heroes of the Mission Field*, Walsh; *Modern Heroes of the Mission Field*, Walsh; *Pastor Hsi*, Cyrus Hamlin, Mary Slessor, and many more.

CHRISTIAN EDUCATION

Christ in American Education, Verkuyt; *The Minister and the Teacher*, Athearn; *Educational Movements of Today and A Parish Program of Religious Education*, Squires; *Youth and the Christ Way*, Huffman; *The Challenge of Youth*, Stearns; *Teachers and Teaching*, Trumbull; *The Making of a Teacher*, Brumbaugh; *How to Teach in the Sunday School*, Schmauk; *Bookless Lessons for the Teacher-Mother*, Lynch; *Winning the Adolescent Boy*, Burkhalter; *The Soul-Winning Teacher*, Plummer; *How Would Jesus Teach?* Piper; *Plans for Sunday School Evangelism*, Brown; *An Introduction to Child Study and The Sunday School in Action*, Benson; *A Successful Sunday School at Work*, Leavell; *How to Conduct a Sunday School*, Lawrance; *The Sunday School Transformed*, Entzminger; *The Value of the Sunday School*, Atkinson; *A Bigger and a Better Sunday School*, Gage; *Adolescent Worship*, Verkuyt; *Worship in the Sunday School*, Martin; *The Department Sunday School*, Flake and Blankinship; *Daily Vacation Bible School Guide*, Grice; *How to Conduct a Vacation School*, Gage; *The Week Day Church School*, Squires; *The Illustration*, Mathewson; *Bible Atlas*, Hurlbut; *Holy Land in Geography and History* (2 vols.), MacCoun

PSYCHOLOGY AND ETHICS

Psychology of Orthodoxy, House; *Christian Sanity and Springs of Character*, Schofield; *Physiology of Faith and Fear*, Sadler; *Christian Faith and the New Psychology*, Murray; *Psychology of the Christian Life*, Warner; *Christian Psychology and Ethics of Jesus*, Stalker; *Biblical Psychology*, Delitzsch; *Christian Character*, Kilpatrick; *Duty*, Seelye; *Christian Ethics*, Gregory; *Christian*

Ethics and General Ethics, Keyser; Psychology and Preaching, Gardner; An Elementary Christian Psychology, Norlie

SOCIAL PROBLEMS

Social Aspects of Christianity and Christianity and Social Problems, Cunningham; Practical and Social Aspects of Christianity, Robertson; Principles of Christian Citizenship, Swift; Socialism, Its Strength and Weakness, Jones; Evangelism and Social Service, Dean; Social Christianity, Zahniser; Vanishing Landmarks, Shaw; Christ in the Social Order, Cloy

CHRISTIAN LIFE

The writings of John Bunyan, A. J. Gordon, J. Stuart Holden, J. H. McConkey, F. B. Meyer, J. R. Miller, G. Campbell Morgan, Andrew Murray, A. T. Pierson, Alexander Smellie, and others of that class.

The Tongue of Fire, Arthur; Through the Eternal Spirit, Cumming; Threefold Secret of the Holy Spirit, McConkey; Simple Talks on the Holy Spirit, Dolman; He That Is Spiritual, Chafer; Waiting on God, The Ministry of Intercession, Like Christ, and Spirit of Christ, Murray; Twofold Life, Gordon; Christian Sanity and Fit for Work, Schofield; Imago Christi, Stalker; The Life and Teaching of Our Lord, How to Pray, and The Power of Prayer and the Prayer of Power, Torrey; How Can God Answer Prayer? Biederwolf; Power Through Prayer, Bounds; The Price of Power, Holden; The Shepherd Psalm, Christ Life for the Self Life, and Five "Musts" of the Christian Life, Meyer; Portraits of Christ, Laird; The Believer's Two Natures, Lockyer; Confessing Christ, Newell; Keep Thy Solemn Feasts, Kuiper; His in a Life of Prayer, Harrison; For Better, Not for Worse, Maier; Searchlights from the Word, Morgan; My Life and the Story of Gospel Hymns, Sankey; Holiness, True and False, Ironside; The Deeper Life and Spiritual Aloneness, Reich; The New Life, Wallis; The Christian's Secret of a Happy Life, Smith; Cut from the Loaf, Gray; My Utmost for His Highest, Chambers; In His Presence, Lindgren; Morning Watches, Macduff

The "lives" of William and Catherine Booth, A. A. Bonar's *Diary and Letters*, David Brainerd, Chapman, Jonathan Edwards, Finney, St. Francis of Assisi, A. J. Gordon, Madame Guyon, Frances R. Havergal, Jerry McAuley, Robert Murray McCheyne, J. R. Miller, R. C. Morgan, George Müller, Andrew Murray, Wm. Quarrier, Samuel Rutherford's *Letters*, Uncle John Vassar, Wesley, Whitefield, John Woolman's *Diary*, Sister Abigail, Feidler. On Spurgeon we would suggest in addition to older books, *The Shadow of the Broad Brim*, Day; and on Moody, *Bush Aglow*, Day; *Moody Still Lives*, Fitt; *Tell Me about Moody*, Houghton and Cook; *Moody Winner of Souls*, Mann; *Why God Used D. L. Moody*, Torrey.

CHRISTIAN SERVICE

Methods in Soul-Winning, Mabie; *Individual Work for Individuals*, Trumbull; *The Passion for Souls*, Jowett; *The Gospel and Its Ministry*, Anderson; *What Every Christian Needs to Know* and *II Timothy 2:15*, Pope; *Personal Work for Christ*, Soltau; *How to Win Men to Christ*, *How to Work for Christ*, and *Personal Work*, Torrey; *Furnishing for Workers and Enlisting for Christ*, Johnston; *Jesus As a Soul-Winner*, Robertson; *Why All "Good" People Are Lost*, Conant; *Salvation, or the Way Made Plain*, Brookes; *Scripture Memorizing for Successful Soul-Winning*, Lowry; *How to Promote and Conduct a Revival*, Torrey; *Revival Lectures*, Finney; *Great Revival and the Great Republic*, Candler; *Conversion of Children*, Hammond; *True Evangelism*, Chafer; *Pastoral and Per-*

(Continued on page 267)

Another Moody Day

By A. F. Gaylord, Director of D. L. Moody Centenary Celebrations

THE D. L. Moody Centenary year draws to its close. It has been a year of world-wide significance. The story of the Centenary programs sponsored and promoted by men of God would fill a volume, replete with inspiration and narratives of God's overshadowing of grace and blessing.

The widely-observed Moody Day, on February 7, 1937, also proved that God still honors the memory of the man who in the last century lived so wholly for the advancement of His kingdom and the salvation of the lost. More than 2,200 churches, reporting from every state in the Union, and 29 foreign lands, observed the day with appropriate programs. These services glowed with spiritual warmth, and the gospel was so definitely aimed for immediate results, that many conversions were reported, believers quickened, and in some instances revivals were born that reached out through surrounding areas.

An Annual Moody Day Requested

So greatly was Moody Day appreciated last year that requests from all sides have come to the director's office that the occasion be repeated annually. Responding to this urgent call, another Moody Day has been planned for February 6, 1938. This is the Sunday nearest the birthday of the great evangelist.

There is spiritual power in the very name and memory of Moody, and no celebration centering in him can be fittingly planned without thought for the unsaved. Therefore, the Moody Day of 1938 is in many instances to include a Decision Day program in the Sunday School. Mr. Moody's earliest spiritual interests were with and for the Sunday School. He was great as a Sunday School worker before he came into fame as an evangelist.

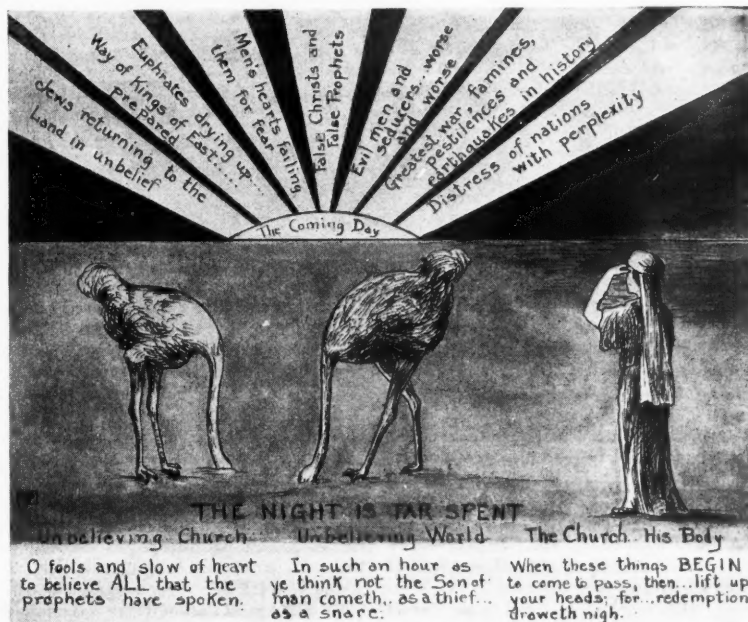
Were Mr. Moody alive today he could not be unmoved by the fact that 36,000,000 American children and youth, between five and twenty-five years of age, have no affiliation with Bible School or church, and have no religious instruction whatever. An appalling fact! Every community is a partaker in this tragedy.

A Revival of and in the Sunday School

To help every community that observes Moody Day next February to do something constructive about this problem, the Decision Day has been planned. Many pastors have already pledged eager and prayerful participation in a decision program for the winning of young life both to the Sunday School and to Christ. May the next Moody Day, with its decision program in the Sunday School, pass into history with far greater victory recorded even than last year!

There is much occasion for God's people who read the MOODY MONTHLY to pray for the coming Moody Day—for its out-reach into many churches that did not last year observe it, and for spiritual victory everywhere. And prayer may here fittingly be asked for the Founder's Week Conference, which is being so eagerly anticipated, January 31 to February 6. Already promised for the program are Dr. Herbert W. Bieber, Rev. Clinton H. Churchill, Dr. W. H. Knight, Dr. Robert G. Lee, Dr. Herbert Lockyer, Dr. George S. McCune, and Dr. Wilbur M. Smith.

When we learn to wait for our Lord's leading in everything, we shall know the strength that finds its climax in an even, steady walk. Watch for His leading.—S. D. Gordon.



Courtesy Mrs. William F. Parker

January, 1938

A Decision Day in the Sunday School a feature of "Moody Day." Write for details.

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Youth Page

Elizabeth Andrews Houghton

RUNNING STRAIGHT FOR THE GOAL

By Beatrice V. Pannabecker,
Toronto, Canada

Youth is looking forward. It spends but little time with the past. Even Paul said, "I press on to the goal," or according to a Syriac translation, "I run straight for the goal." Why should Paul want to forget his splendid past? Would it be a hindrance to his forward movements? What is there in the past that enriches the future? All that is eternal of our yesterdays has been transferred to our present and future, so that there is no need to look back. The lessons have been learned, the harvest has been gathered, and it is now time to strain every nerve to push forward to higher goals.

Forward Is the True Direction

Livingstone, having broken fresh ground among a tribe in Africa, wrote to his board in London explaining what he had done, and hoping that it would meet their approval. In the same letter he said that he was at the disposal of the board "to go anywhere, provided it be forward." Moses would have Israel go forward when they stood on the shore of the Red Sea; a better country lay just ahead of them.

Those who are children of the heavenly King hear His command, "go forward." Our yesterdays are too small, our tomorrows loom large before us. Only one should stop and that is the sinner, for if he goes forward, it is to eternal death.

Paul, though like Israel, beset by foes and confronted by difficulties, determined to go forward. A wholesome dissatisfaction with the present is but the voice of God calling youth on to greater things. When one is satisfied with himself and his attainments, then stagnation and decay set in. In the Christian life one cannot stand still, neither can he go backward. He that stands still proceeds not, and he that goes back continues not. It is better to go forward though one must creep, than to go back or to stand still. There is true progress in the forward march, and when one is making this advance, he will find that his heart is getting softer, his blood warmer, his brain quicker, and his peace more abundant.

The forward step may not be easy, and the progress may not be great, but there is sure to be some progress if the purpose is right and the heart is true and aflame with the love of God. It was a long weary journey that Hannibal led his troops, but each day marked some progress if only a few miles or maybe a few yards. Columbus set sail from the old world and went forward. When his men grew tired and asked to go back, Columbus, stirred to the quick, bid his men, "Sail on, and on." How would the world's history read except for those brave men who have dared to strain every nerve to press forward? What would the Christian life be if Paul had turned to one side because of persecution, and imprisonments, and beatings? "It is well to forget and to go bravely on."

Look Where You Are Going

In order to run straight for the goal, our eyes must be fixed in one direction only. We must look where we are going. Our eyes cannot be on the things and pleasures of the world and on the eternal goal at the same time. When we get our eyes off the goal, we sink beneath the waves, as Peter did. We cannot even get our eyes on the dearest friends on earth. Often they will fail us and down we go. We must keep our eyes fixed on Jesus alone, and in looking at Him we shall see only that which He would have us to see. He will give us a vision of a lost world, He will give us a passion for souls, and if we catch this vision we must go forward in His name.

Forward, every youth of today, to that eternal goal! We must go forward for Christ! The Youth of Galilee went forward even to the cross and to the redemption of a lost world. To look back means to turn back. Let your past be the past, and make your future what you can by the help of God. Move forward with every nerve straining, with all the vim and vigor you possess.

It is the forward-looking young men and women with their fingers on the pulse of life that reach a worth while goal.

TRUE AS LIFE

By Rev. Walter J. Whitney,
Smyrna, N. Y.

Some people claim that true life is a rather drab affair and the stories that professional story tellers spin are mere figments of the imagination. Such is not the case in the incident of which I want to relate.

One morning I was hurriedly glancing through the daily paper, running rapidly over the various items, finding little to interest me and was about to lay it aside, when a word arrested my attention. That one word was "doctor." I paused and began to read the article. It went something like this, "Dr. Henry H---- died this morning in the General Hospital. He was thirty-six years of age, and had practiced in Golem, Andam, and Arkmore. Death was due to over-exposure and to a rundown condition."

The Man with Golden Prospects

I let the paper slip from my hands. My mind began to go back through the memories of the past two or three years. So young Doc was dead. Booze had claimed another young, useful life. All these things I thought as I sat and reviewed the past. I remembered when young Doc first came to Andam. We all liked him. He had made quite a reputation for himself in the little village of Golem. Then had come an opportunity to come to Andam. Andam was of good size and had a fairly well equipped hospital, so "young Doc," as we called him, came to town. We needed a new doctor. Dr. Hobbs was getting old, Dr. Moses was too tired and too well off to care about practicing, and young Doc fell into a good thing.

He was a good doctor. There was no doubt about that. His office was filled afternoon

and evening and he was on the go all the while. We all liked his young wife, and when the baby came, everyone claimed young Doc was on the high road to success. Why not? Had a good trade, fine wife and baby. What more could a man want? Dr. Moses liked him and helped him with his operations. Young Doc wasn't just experienced enough in that line, but Dr. Moses stood by him, helping, cautioning, and giving advice, and above all recommending him.

Doc's Great Enemy

Everything seemed to be going well, and then all at once ugly rumors began to float around town. Gossip we called it. Nasty tales to the effect that young Doc drank, was drinking heavily. Quarrels were occurring at home all too frequently, because he drank too much. There was no denying it. Someone carried him home one night. The next night he slept in his car. Then came the worst. Patients waited in vain in his office all one afternoon and evening. Over in the hospital were several seriously ill men and women, and no young doctor making his rounds.

Finally the matron called Dr. Moses. He didn't say a word, but gathered up his bag and made young Doc's rounds. Finally, the wanderer came home. He bore the marks of a night or so of wild dissipation. The hospital board administered a severe tongue lashing and the doctor settled down. The town began to figure that his days of sowing wild oats were about over.

The Last Debauch

But it was only the calm before the storm. When it broke this time it came with all the pent-up fury of the months. Suddenly young Doc started on a bender again. Forgetting business, patients, hospital, and wife, and all, he went on a debauch that is still the talk of our village.

But this was the end of his career there. When he returned some weeks later, he found his place seized for rent, his car taken for non-payment of the moneys due the company. His wife held out as long as she could and then went home to her family. No office, no patients, no one to care for him. He was his own worst enemy.

We felt sorry for him. We liked him, and yet we hated him because he was so weak and would not or could not leave the stuff alone. I often wondered what happened to him. Now I know. He practiced for a time in Arkmore, and then it was just a repetition of what had happened here. Now he is dead. Another useful, or what might have been a useful, life is over. Can we tell how many lives he might have saved and how many people he might have helped? There is no way of telling. Instead he lies in a drunkard's grave, and the old demon, John Barleycorn, can add another name to his long list of victims.

The Bible and music have moved the world more than any other two agencies.—D. L. Moody.

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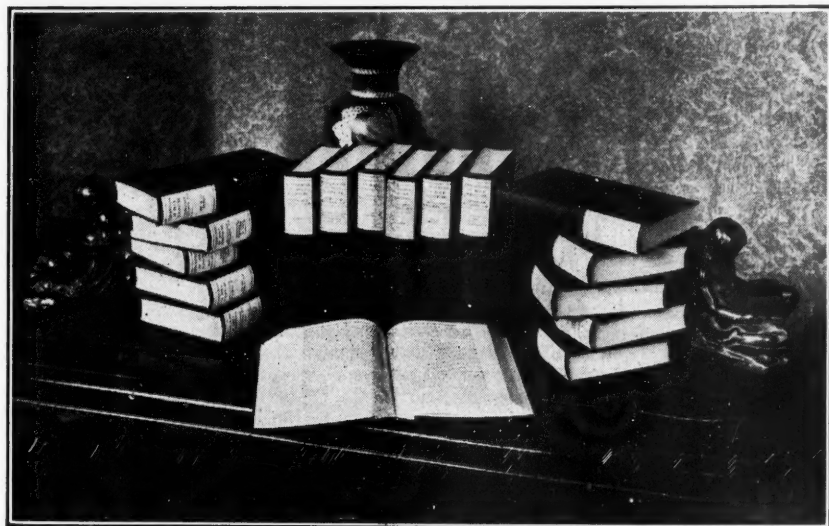
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—Dr. J. F. Marshall.



January, 1938

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Missionary Department

William H. Hockman

SUFFERINGS OF EARLY CHRISTIANS IN JAPAN

The present antichristian attitude of the Japanese government is in keeping with the spirit which characterized the powerful military rulers when the Christian faith was first introduced into the islands nearly four centuries ago. The story of what happened then is recounted in a brief article by Miss Mary E. Tracy, appearing in *The Missionary Link*. Excerpts will no doubt be appreciated by our readers:

"It was to Kyushu, one of the southern islands of Japan, that the Roman Catholics came nearly four hundred years ago, under the leadership of Francis Xavier and other earnest spirits. It is claimed that within a comparatively few years more than 200,000 became Christians, including feudal lords, generals, and ladies of high rank, as well as those of the lower classes. After about fifty years of work the priests were suspected of court intrigues, their activities were greatly restricted, and from 1630 to 1640 the Christians, under the Shogun Ieyasu, were terribly persecuted, and at last were thought to be wholly destroyed and Christianity eradicated.

Extermination Ordered

"While riding across the country in a bus, I found myself in the immediate community where the Christians had been so terribly persecuted, many of them being burned or crucified. At one point near the sea, hundreds were weighted with heavy rocks and hurled to their death over cliffs or from some mountainside. I was especially interested in viewing some old books, one containing a list of names of persons willing to renounce their faith in Christ, and also one containing the names of those who would prove they were not Christians by treading upon the crucifix. The seal of each such person was stamped below the name. A smaller book contained the names of Christians; whether they were martyred or not the book did not state. In conversation with a young priest it was learned that from this very temple search was made for Christian suspects, and that all in the island had to report there. A square piece of wood, plaster or metal, bearing a figure of our Lord on the cross was placed on a low stool and each person was made to stamp upon this; if unwilling to do so he was killed. Those who were ill in bed had the crucifix, or *fumie*, placed against their feet. This was continued until quite recent

times, the priest telling us that his grandmother had been compelled to do this. About a mile away was a place where 3,300 Christians were beheaded because they would not renounce their faith.

A Remnant Left

"Coming to Nagasaki, we saw a large Roman Catholic church containing paintings of the crucifixion of twenty-five martyrs and of others who were burned alive for their faith. We entered one of the churches, on the outskirts of the city, where we found a large number of worshipers, the edifice having accommodation for 6,000. According to Japanese custom we took off our shoes on

executed. Throughout the empire, in public places and along the highways, proclamations carved in wood or stone were erected, sounding forth the most defiant prohibitions, such as the following: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain, or the Christian's God, or the great God of all, if he dare violate this command, shall pay for it with his head."

In this connection one's mind turns to Psalm 2, where is given a picture in which "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." But, "He that sitteth in the heavens shall laugh. . . . Then shall he speak unto them in his wrath."

WHEN THE FLOOD-TIDE COMES IN

A mighty visitation by the Spirit of God among His children in Tanganyika, East Africa, is described by one of the women workers of the Africa Inland Mission:

"You will rejoice to know that the long-prayed-for revival seems to be breaking upon Tanganyika in such power that it is completely changing the lives of both black and white. It began in our

teachers' institute last month, bringing to the native leaders a real infilling of the Holy Spirit, and spreading from them to the white missionaries, until at the present writing half of the Tanganyika Christian forces have come definitely under the Spirit's control, and are so changed that their lives are hardly recognized by those who knew them as they were two months ago. I praise the Lord that He did not pass me by, but has wrought a new work in me so that I can truly say that henceforth, though I live, yet it is not I, for I have been crucified with Him, and Christ liveth in me. And He has so completely revolutionized my home life that my companion and I now have complete unity in the things of the Spirit, as well as things temporal; whereas for a year we had only misunderstanding. And this thing is happening in the lives of many others.

"When I wrote to a dear friend working in a nearby station about this great blessing which had come to me, she did not understand—she felt that long ago she had experienced the infilling of the Spirit. But just last week another letter came, telling how, without warning, the Lord broke her down com-



A Zealous Korean Christian

In its attempt to crush Christianity Japan is up against the unquenchable faith and devotion of such men as this country deacon in Korea. Though paralyzed in both legs, he travels about on this tricycle of his own invention, propelled by hand. He rode 60 miles over several mountain ranges to attend a workers conference. Throughout the countryside he is known as the Jesus man.

entering. I was immediately impressed by the worshipful atmosphere of the place. There were no seats, but all, men on one side and women on the other, were reverently kneeling on the floor and intelligently following the service. The women and girls all had white veils which they threw over their heads upon entering the church. The service was in Japanese, and there were recitals or responses by the whole congregation of such portions as the Lord's Prayer and the Apostles' Creed. We felt it was really a spiritual service, and that in our hearts we could join with them in worship. I learned later that these people were descendants of the early Christians, who as soon as freedom of religion was proclaimed, came forth from their hiding places to meet the returning priests."

Pagan Boasting

It may be added that the antagonism to Christianity was so rabid that the government cut off all communication with the outside world in its attempt to prevent further evangelization. Japanese were prohibited to travel abroad on pain of death, and all foreigners found were painfully treated or

pletely, and then came in such fulness as she had never before known. We have faith to believe that the blessed work will not cease until every single worker has been brought into this new relationship with God.

"We have reports from a number of stations saying that the regular work has been put aside altogether, and daily souls are coming for prayer and to seek the Lord. It is an unheard of thing in this territory. Already I have felt the Spirit's power through me in the giving forth of His Word, such as I have never known before. What years of wasted effort we put forth without His power!"

TIGHTENING RESTRICTIONS

Among the antagonistic forces met on the world-wide missionary front none causes the messengers of the gospel more perplexity, or handicaps the work more, than Romanism. As though it were a master stroke of the Adversary, this terribly perverted system, bearing the name of Christian, has penetrated almost every corner of the world, and forestalls the coming of the true evangel. While here and there may be found an occasional spiritually-minded priest who has a genuine faith in Christ, manifested in a work of sincere godliness, the prevailing character of Romanism makes it little removed from the native paganism of Asia, Africa or South America. In most lands it has merely attached Christian names and formulas to existing heathen beliefs and practices.

Bitter Enmity

Directly or indirectly, Romanism constitutes one of the greatest handicaps to the evangelization of the world. In almost every land the Romish organization openly fights the gospel as a hated enemy. Cunning intrigues, base vilifications and physical violence are commonly employed. In countries where the ecclesiastical authorities have a controlling hand in government affairs, Protestant missions find it exceedingly difficult to carry on. The story of missionary work in Latin America is a story of conflict with Rome, for paganism and Rome are one and the same. In vast sections of Asia, fortunate is the missionary who does not have to combat Romanism as a more subtle and more belligerent foe than heathenism. In Equatorial Africa, Rome is strengthening her stakes and lengthening her cords in a manner that indicates a determined effort to crush out Protestant missions. Such a program is made possible by the co-operation of Belgian and Portuguese administrations.

From various authoritative sources it is learned that missionary concessions and privileges are being constantly curtailed, while Romish institutions are being given wider liberties and privileges. Our missionary friends are very cautious about writing home concerning their troubles, for mails are frequently censored, and any complaints about government might result in further restrictions, or even the retirement of the missionary. While publicity of facts given here in America might easily fall under the eye of some unfriendly administrator, yet there seems a need for acquainting the Christian public, so that they may know the urgency of prayer. Prayer does change things. Angola, or Portuguese West Africa, is a case in point. From an experienced missionary we learn that:

"How Shall They Hear Without a Preacher?"

said the Apostle Paul. "How can I, except some man should guide me," said the AFRICAN to Philip. Thousands of native AFRICANS are waiting to hear of Jesus. The S.A.G.M. is pioneering in uncovered territories, and through its band of faithful workers is seeking to make Christ known. Information will be furnished on request.

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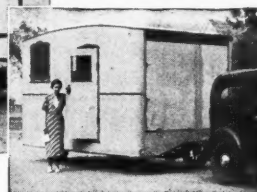
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The comfortable home-made trailer of an A.S.S.U. Missionary and his family gospel team. Note the roomy folding "bedrooms" at each end. Hundreds of unreached children were organized into Bible Schools, and scores of decisions for Christ secured in a single summer's work.



A House on Wheels -

W as the 1936 summer home of Missionary, L. L. Knapp and his family Gospel Team. They spent ten weeks, about two weeks in a place, in intensive Sunday School and evangelistic work among the unreached communities of the Dakotas, with warm welcomes everywhere.

The children in each community were much interested in the "cute little house," as they called the trailer home. A previously announced Daily Vacation Bible School was conducted in each locality. Once well started the mothers said they "just couldn't keep the children home".

Evening evangelistic services were held and night after night the interest grew. A special young peoples' evening was announced, and Mr. Knapp's oldest son brought the message. At the close, a number of young men and women came forward to take their stand for Christ. On Bible School Demonstration Night, the school house was packed to the doors, with listeners at the open windows. Similar interest in the work was manifest on every occasion during the summer's campaign.

Under the trained supervision of earnest A.S.S.U. Missionaries, thousands of Sunday Schools are operating in otherwise unreached corners all over the United States. Hundreds of Daily Vacation Bible Schools are being conducted every summer. There are increasing numbers of Youth Bible Conferences with scores of decisions for Christ. Every year abandoned churches are being reorganized and turned over to their respective denominations.

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THE FACTS FROM THE SOVIET UNION AND THE BORDERS

In 1937 Peter Deyneka, General Director of the Russian Gospel Ass'n, visited Soviet Union, Siberia, Borders of Russia and the Far East. Mr. Deyneka found that the Russian people are truly hungry for the gospel. Some churches are now permitted to hold religious services and are crowded. Despite the New Constitution, many clergymen are still in exile. The Christian believers of the Soviet Union keep faithfully witnessing suffering, living under great fear and enduring gladly for the gospel's sake.

ON THE BORDERS OF RUSSIA

In 1937 the Russian Gospel Ass'n, supported 80 Russian evangelists, pastors, missionaries and aided many in Soviet Union. We printed Russian magazines and our missionaries distributed tracts, gospels and etc. Many new fields have been opened, hundreds of homes have been visited and many accepted the Lord Jesus Christ as their Saviour through our missionaries. The Executive Committee are grateful to God for the many victories throughout the last year in the home and foreign fields. Won't you pray for this great soul saving work on the Russian field. We have first hand information, write for free sample copy of our magazine, "The Russian Gospel News."

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Peter Deyneka, General Director
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Increasing Obstacles

"The government is clamping down on all missions, enforcing many rules and regulations, and searching for irregularities. Of course we know it is not actually the government, but the Roman Catholic Church working through the government. The Romish Church is awakening to conditions in Angola, and realizes that Protestant missions are taking a strong hold in the colony, and it is determined to check the work by fair means or foul. In our humble opinion, the attempt is made too late, for the Lord has wonderfully blessed His work in Angola.

"I can no longer call myself a missionary, carrying on mission work, though I still am doing missionary work and need the support and prayers of my friends in the homeland as much as ever—if not more. The boys and girls who have hitherto been pupils in my school are now registered as servants, not as students. I am teaching them just as before, though not in the church or the school house, but in my own home instead, as any private citizen is permitted to do within the law. One of our outstanding Christians has now associated himself with an enterprise which is not a mission, though he has only one thought in mind, and that is the winning of souls. Being a native, he can do some things we foreigners are not permitted to do. For example, he has a large room in his private house, and with no molestation holds meetings for both Portuguese and natives. He also does much personal work. Private citizens are permitted to have prayers with their families and servants, even though mission work may be prohibited."

WOMEN ELDERS IN THE PRESBYTERIAN CHURCH!

The leper asylum at Chiangmai, Siam, has the distinction of having the first women elders in the church connected with the Presbyterian Board in the U. S. A. There were very good reasons for the election of Nang La and Nang Kan Gao to the eldership. The island in the Maa Ping River on which the leper asylum is built, is divided into two parts, with the women's village on the upper part and the men's village on the lower. The women's congregation themselves conceived the idea of asking for two of their number to be made elders to comfort and teach and administer the sacraments to the helpless shut-ins. Sticklers for the letter of the law were dubious over the procedure, but eventually sympathy for the needs of the people won out, and it was decided that the faithful and devoted congregation should have their women elders.

One from the Upper Class

Nang Kan Gao lived in Chiangmai where her husband was an elder in the church and she herself was a great Bible student and arduous Christian. Together with her husband she went to Kiulungkiang, China, to serve in the most remote mission station under the Presbyterian Board. Here they both did very effective evangelistic work. Soon her husband died and Nang Kan Gao carried on alone. When it was discovered that she had contracted leprosy, still in its early stage, she immediately undertook the long weary days of travel by foot back to Chiangmai. This terrible blight to her promising life did

Moody Bible Institute Monthly

Dr. Robert G. Lee of Memphis, Tenn., speaker at Founder's Week Conference

not long cause her to despair. She entered the leper asylum, bringing her church letter with her from Kiulungkiang. A person of her ability, unselfishness and poise was a great asset in the women's quarter. The members of the church were so satisfied with her evangelistic efforts that she was chosen for the honored position of elder. To her was given the unexpected joy of knowing that her leprosy—because it had been caught in an early stage—had been arrested. She was able to leave the asylum and return to her village to be near her relatives. She continues to live a beautiful Christian life, and is indeed the leper who was cleansed and returned to give thanks.

One from the Bottom

Nang La at first was a very wretched beggar. Her near relatives would not care for her, and at the progressive signs of leprosy drove her away from her home. Her only recourse was holding out her twisted hands for alms. She heard about the villages on the island for leper people, made her way there, and to her astonishment and joy was admitted. The first thing she did was to learn to read. She became a great student, and not only could read the Bible but also committed many portions to memory. After months of study she became a Christian, and followed her Saviour in a most exemplary manner. She was so humble and gentle that everyone loved and respected her. Because she seemed to live a separated life, the church leaders chose her to be a deaconess, and finally she was ordained an elder. Truly she served the Lord with gladness, and her gentle radiance won many to Christ. All too swiftly the leprosy overcame her frail body. Death, with a compassionate hand, touched the vital spot, and released her triumphant spirit.—*Without the Camp.*

WAR BRINGS REVIVAL

It is reported that foreign and Chinese Christians packed churches of all denominations in war-wrecked Shanghai during the rain of shells, giving evidence of unprecedented religious revival. Pastors shortened their services to minimize danger to parishioners from unexpected bombardments. The peril of ever-recurring air raids was considered so great that preachers reduced their sermons in English and Chinese to simple exhortations to bear the trials and tribulations of the war bravely. A few churches closest to war areas were closed.—*The Missionary Review of the World.*

Preach the Truth in Love

(Continued from page 252)

suasiveness, we may bring our brother to a place of repentance and restoration. After all, it is not that we desire to cast out God's precious sheep, but to heal them and protect them in the fold.

May the Christian worker and pastor who read these lines, and who have dealt with God's sheep in coldness and harshness, repent now, and begin at once to preach "the truth in love." The results will be more than gratifying and glorifying to our blessed Lord.

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Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

REACHING THE UNSAVED

The absence of the unevangelized from church services is a fact admitted on all sides and needs no elaboration. In the more so-called evangelistic churches, manned by evangelistic pastors, they are only present in small numbers. In the Bible Schools and occasionally in the young people's societies the unconverted are still in evidence, though not as one might wish. Mass evangelism has practically been abandoned, and where yet attempted, is rather a pale shadow of its former vogue and triumph.

It is not the ministers alone who fail to draw; churches also draw or repel. A minister has in his calendar this line: "Help your pastor draw." Churches sometimes by their conduct lose their good reputation in their communities. The recent Oxford agreement and deliverance to the effect that the world is influencing the Church more than the Church is influencing the world, is a sorry admission. One citation or two in proof of that contention will suffice. Less than 50 per cent of the Protestant membership of the churches attend with any degree of regularity.

The first question today is not why the unchurched do not attend church services, but why church members do not attend? As long as that is the case, why turn in bewilderment to an oblivious world? Let judgment begin at the house of God. If loyal church members could influence their disloyal brethren to become faithful, a concern for religion would once more visit the communities where the careless have been living. A re-enforced Church might then turn to the twenty-seven millions of young people in the United States who receive no religious education, Catholic, Jewish or Christian.

Something more than good preaching and worshipful services are needed to attract people. First, let ministers be forever through heaping contempt upon "ringing doorbells," inferring that homiletic and cultural habits make such work a weariness to the flesh. This writer has not yet observed that such pastors are the most wonderful preachers. There may be a preaching which needs to be done at some Jacob's well, or at midnight to

some Nicodemus, who is not fully satisfied with public discourses, and desires a private interview. Knowing people is essential to the preaching that people need. Theodore Cuyler used to say that his people gave him more sermons than he gave them.

But not alone should the pastor go among the people, he should also teach his officary to do likewise, and as many others as he and his officers can secure to join them. Church rolls should be divided up between the deacons and deaconesses, with the avowed purpose of achieving 100 per cent attendance. Many in such lists will require little over-

tinues unsatisfied, "Oh, where are the youth?" Young folk will appear at the plays and suppers, but not at the church services. If they appear in church, they pay no heed to the pastor's preaching. They know the church seeks to hold them through an extensive program of fun and frolic—not through prayer, personal work and the gospel power. In their hearts they regard the whole institution a hoax. They find nothing in it to satisfy the deep yearnings of the soul. Meanwhile, really consecrated young people are likely to get sick of this pink tea program of social amenities and leave the church and go to the rescue missions or somewhere where the gospel of Christ is still deemed the power of God unto salvation.

Timothy did not come out for God through gorging himself at a church table, nor through a synagogue circus. Paul admonished him to remember what he learned of his mother Eunice and grandmother Lois—words of "gospel! And Paul further counseled him to study for himself, and see if Jesus of Nazareth was not the Old Testament's promised Messiah. Paul held forth to him the Word of Life.—L. V. Cleveland, in *Western Recorder*.

TWO THOUSAND AT COMMUNION

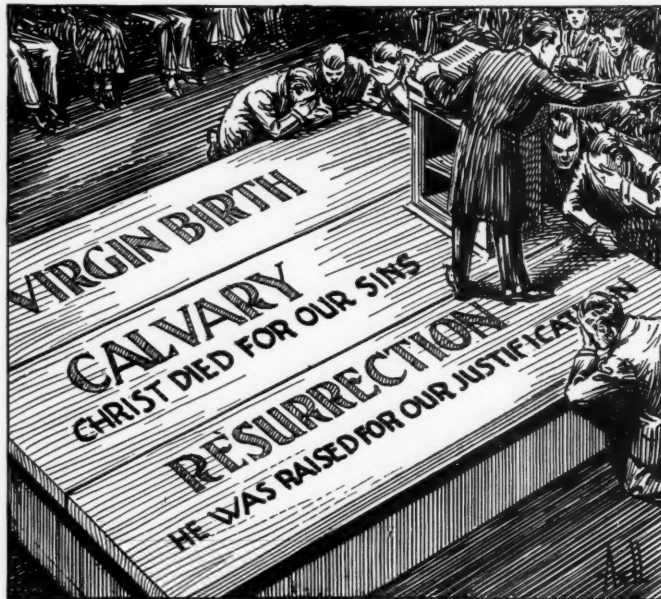
My cook came to me the other day and said, "Boss, let me have breakfast a little earlier this Sunday morning."

Well, as a cook here gets only about \$2.00 a month, he deserves a little consideration, so I said, "All right, but what's the idea?"

"Oh!" he said, "if I don't get up early to church, I won't get a seat on Communion Sunday."

On Communion Sunday we only admit communicants, as there is no room for others. He was right, too, for notwithstanding his early efforts, he was sitting just outside the church, while about 2,000 others were crammed inside, all communicants. It's refreshing to know that in these days of high-priced seats for boxing matches, movie-shows, football matches, etc., there is still a corner of the earth where "partaking of the body and blood of Jesus Christ" is the biggest thing existing. And it means a lot to them, too. It isn't just some kind of "show" that means a break in their life; it's a serious part of their worship. One of the youths of my fence came to me the other day, his face wreathed in smiles. I would have said that he had been left a considerable fortune, and

PREACH FROM THIS PLATFORM



And God Will Give You Souls

sight, except in cases of difficulty, sorrow or death. Intensive cultivation should be devoted to those out on the periphery of interest, and by every legitimate effort they should be brought into vital concern and worthy membership. When the officary, and others, associated with them, succeed in getting the whole membership of their church into the worship services, they may then turn with confidence and hope to the outsider.—Dr. T. J. Hopkins, in *The Watchman-Examiner*.

HOW TO REACH THE YOUTH

From East to West the Church of God is crying, "Where are the youth?" The question might better be asked, "Where are the preachers, the teachers, the reapers, the disciples of Christ?"

The Church may provide expensive parish houses where the young can tee-hee and dance, and haw-haw and play until the roof rattles with noise and their sides split with distress, and yet the cry of the Church con-

he had certainly amassed one.

I said, "Well, Tshitale, what are you so happy about?"

He said, "Mukelomgo, they have accepted me as a member of the church."

He had worked hard for that job, had to spend his spare time learning to read, studying the *Shorter Catechism*, etc., and he grew despondent at times. It was a big thing to him to become a member of the church.—J. Morrison, Congo Belge, in *The Presbyterian of the South*.

FELLOW MINISTERS

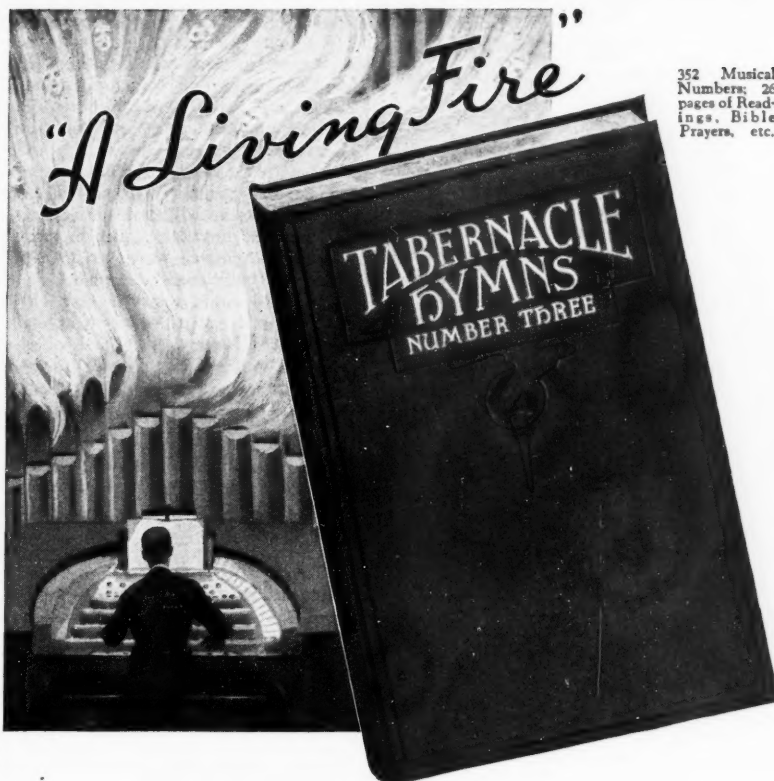
Should pastors in retirement or when looking for another field, reside in the neighborhood of their former church? If so, what should be their attitude when old friends desire their services at weddings or at funerals? Should pastors return to their former friends to render such service? Should pastors allow themselves to be drawn into any controversy which arises in their former churches? Should former pastors by letters and visitation give advice to former parishioners which would affect the relationship of these parishioners to their pastor or their church? Should a pastor by persuasion seek to enlarge his church by the pulling down of another church? Should a pastor through selfishness seek to hold members who have removed from his church community and who could better serve the kingdom by going into another church? These questions and a hundred others are constantly causing friction among ministers.

If we treat others as we desire to be treated, we shall generally act fairly and squarely. But cannot a minister on rare occasions go back to his former church to marry or bury intimate friends? Yes, provided he demands always that the present pastor have a prominent part in the ceremony. Oh, that good sense and good manners might constantly prevail! This matter of the relationship of ministers is simply a matter of common sense, Christian courtesy and good manners. If a man is a gentleman with a gentleman's instincts he can generally steer clear of giving offense to a fellow minister or of taking offense from a fellow minister, and after all, ministers of the gospel should be gentlemen of culture and refinement.—*The Watchman-Examiner*.

CHURCH ATTENDANCE

This is the way the church sometimes looks to the pastor when he goes into the pulpit! The pastor would just as soon preach to a wood-pile as to empty benches. There is no inspiration in vacant pews! BE REGULAR!

THIS IS THE WAY IT OUGHT TO LOOK AT A VERY SERVICE, AND IT WILL IF EACH ONE DOES HIS PART BY COMING HIMSELF AND BRINGING A FRIEND OR RELATIVE! OUR RUSHERS WOULD EARN THE BIG SALARY (???) WE PAY THEM FOR SEATING THE CONGREGATION! THE BEST WAY ON EARTH TO "PEP UP" THE PREACHER IS TO HIDE EMPTY BENCHES WITH PEOPLE! —*St. Paul Times*.



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NOT ENOUGH MINISTERS

The United Lutheran Church finds itself in the unusual position of having more pastors than qualified ministers to fill them. Rev. Zenan Corbe, secretary of the church's Board of American Missions, reports that there are at least fifty congregations in this country and in Canada desiring Lutheran ministers, and not one qualified and employable man available. The board has decided upon temporary employment of laymen to meet this emergency. Approval was given to a policy of "internship" involving a plan for young ministers to spend the first year of their pastoral work as assistants to prominent clergymen in the specialized phases of mission work.—*Christian Union Herald*.

THE END OF THE WORLD

Every so often scientists tell us about the end of the world. It may be the sun, the moon, or gravity which will be at fault; but anyway, they say, the end will come. The planetarium in New York city is demonstrating how.

Interestingly enough, religion, proceeding from entirely different information, also speaks constantly about the end of the world. Whole sections of the New Testament speak of it. But while both science and religion are agreed as to the result, Christianity promises some hope for the human race.

Of course, it is possible, according to our Lord, that the human race will kill itself off just as effectively as if the earth were hit by a star. On the other hand, He foresees a much finer and more glorious hope. It is that when the end comes, the personalities of men and women shall, through their spiritual purposes, be caught up into the purpose of God. "Then cometh the end, when he shall have delivered up the kingdom unto God."

Civilization may destroy itself, or it may have the privilege of hearing "the Lord himself descend from heaven with a shout," and realize, indeed, that "God is all in all." Either the nations will destroy themselves (for all good purposes), or when the end of the world comes, "this mortal will put on immortality" by having devoted every energy and every effort to achieving the end for which the Saviour died, and for which He was called "the Prince of Peace."—H. H. Hadley, in *The Syracuse Post-Standard*.

DATE FIXING

As the day of Christ's coming draws nearer we may expect date fixers to abound. We have several times warned our readers against all such, for Christ has said: "But of that day and that hour knoweth no man." Despite such warnings, and the egregious failures of such cults as Millennial Dawnists (now known as "Jehovah's Witnesses") and Seventh-Day Adventists, to say nothing of individual Christians, we are still periodically bombarded with attempts to fix the year (and sometimes month) of Christ's coming.

We earnestly warn our readers to place no faith whatever on the guess work of these well-meaning fanatics.

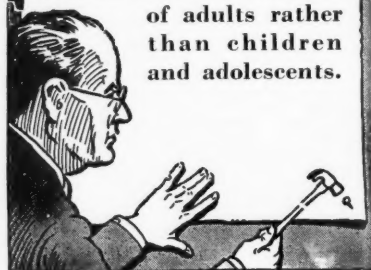
Not only does date-fixing bring discredit on the doctrine of Christ's coming, but it is apt to shake the faith of simple believers in the Word of God, and give cause to the unbeliever to mock.

In order that we might be on the *qui vive*

STRANGER THAN FICTION

Of all unbelievers who reach the age of twenty-five years, only 2 out of 100 will ever make a decision for Christ.

And yet the average pastor gives his first attention to the conversion of adults rather than children and adolescents.



and be found watching, our Lord has seen fit to keep the date of His coming a secret.

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and unto our children for ever, that we may do all the words of this law."—*The Indian Christian*.

500 NEW MEMBERS A WEEK

Five hundred new members are being enrolled every week. In the Bible Schools? No; in the jails. Our prison population in the United States is increasing 500 a week, net.

This startling figure is revealed by Judge George E. Q. Johnson, former United States District Attorney at Chicago, famous as prosecutor of Al Capone. In an article, "Boys for Sale," in the August 7 issue of *Liberty* magazine, he continues:

"Experts say a model prison should house only 1,000 inmates. That would necessitate one new penitentiary in this country every two weeks."

He then emphasizes the figures which we have used so often in *The Lookout*, saying: "And when you realize that America pays approximately the same for crime as it does for food—namely, upward of \$15,000,000,000 a year, or \$10.00 a month for every last man, woman and child in it (government figures), you wonder if we haven't already sealed our own doom."

"Human nature," says the judge, "uncivilized, turns back to the wild, often with unbelievable speed. That's what we face today. Destruction is inevitable unless we give the youngsters morals and ideals as well as food and shelter."

Our answer to this challenge is: Let us recruit hundreds and thousands of boys, girls, men and women in the Bible Schools of the land this coming year. It can be done. Now is the time to plan definitely to do it.—*The Lookout*.

THIRD INTERNATIONAL CONFERENCE OF EVANGELICAL STUDENTS

One hundred and twenty delegates came

Moody Bible Institute Monthly

together from about a dozen countries, to constitute the Third International Conference of Evangelical Students at Budapest last September. The theme of the conference was "The Lordship of Christ and Christian Disciples." Speakers from several nations revealed the secrets of living as a true disciple. The host and hostess of the conference were Captain and Mrs. Godfrey Buxton, of London, and among the speakers were Prof. A. Randal Short, of Bristol, and D. M. Blair, of Glasgow University. The three themes through which addresses aimed chiefly in affecting the personal life of the hearers, were the subjects of Bible study, obedience, and sanctification.

BIBLE HOUSE OF LATIN AMERICA

The Bible House of Latin America is a new organization which has come into existence for the purpose of supplying Scriptures for Latin America. Most missionary societies are unable to publish and supply their workers with needed literature, yet its distribution is one of the most fruitful services in which the missionary engages, especially in Latin America. Ralph D. Smith is general director of this new enterprise, and Dr. Lewis Sperry Chafer is chairman of the North American Council. While the offices and publication headquarters are at Buenos Aires, the North American office is at 3909 Swiss Avenue, Dallas, Tex.

DECLINE IN SCHOOL POPULATION

A sharply declining national birth rate is held responsible for the decline in the ele-

mentary and kindergarten grades of American public schools. For the last five years, decreased elementary school enrollments have been reckoned in the tens of thousands yearly, but they have been more than offset until now by increases in high school enrollments. Since 1929-30, the nation's public schools have lost 1,000,000 elementary students, and gained not quite a million high school students. In 1937-38, according to preliminary estimates by the United States Office of Education, the falling birth rate makes itself felt for the first time in aggregate elementary and high school enrollments. Aggregate enrollment in the current session is 26,341,000 (estimated), a decrease of 36,000 from the 1936-37 session, and a loss of 67,000 since 1933-34. —Charlotte Observer.

The Minister's Library

(Continued from page 257)

sonal Evangelism, Goodell; *New Testament Evangelism*, Kilpatrick; *The Crisis of the Church and The Primeval Revival*, Riley; *The Church at Work*, Benson; *Know Your Local Church*, Wilson; *The Functioning Church*, Burroughs; *A Manual of Church Methods*, Agar; *A Modern Church Program and Modern Church Finance*, McGarrah; *Not Slothful in Business*, Bosch; *A Man and His Money*, Calkins; *Money the Acid Test*, McConaughy; *Church and Sunday School Publicity*, Smith; *The Newspaper and Religious Publicity*, Niese

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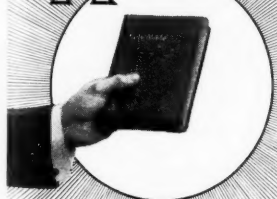
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UNANSWERABLE

A Jewish soldier had been attending services where he heard much of the character and teaching of Christ. He went to his rabbi and said: "Rabbi, the Christians say that the Christ has already come, while we claim that He is yet to come." "Yes," assented the rabbi. "Well," asked the young soldier, "when our Christ comes, what will He have on Jesus Christ?" What the rabbi said we do not know. *What could he say?—Christian Service Quarterly.*

* * *

THE SCULPTOR'S PRIDE

A sculptor spent months in carving a statue of physical perfection. When he had completed his work, he invited a friend to view his finished product. Removing the veil from the marble statue he said, with an air of pride, "Is not that perfect?" "No, it is not," replied the friend. "It lacks one thing." "What is that?" asked the sculptor, manifestly disappointed. "Life," answered the friend.

You may have everything else—education, money, friends—and yet if you do not have spiritual life, you have nothing.—Author Unknown.

* * *

PRUNING

Many times I have gone to my grandmother's vineyard, and was puzzled why those vinedressers cut off some of the vine branches. To me they seemed all right, but on inquiry the men showed me that they were cutting off the dead branches only. These branches seemed alive, but they were useless. After they had been cut, the end dripped with sap. One of the men said, "See the vine is weeping for the branches we cut off." *It must grieve our heavenly Father when our lives are fruitless and dead.—Wm. J. Ohan, in Sunday School World.*

* * *

WHERE WAS THE KEY

A little girl died at a hotel where she was stopping with her father. The mother was dead. Just two followed the body to the cemetery, the father and a minister. The man's grief was great. At the grave he took from his pocket a key, unlocked the casket and looked on the face of his child once more, then silently closed the casket, and handed the key to the keeper of the cemetery. On the way back to the city the minister quoted to the broken-hearted man Revelation 1:18, explaining how the Lord Jesus though dead was now alive. "But what is that about the keys?" asked the man. "It means this," said the minister. "You think the key to your little girl's casket is in the hands of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and He will come some morning and use it." Then the light broke through the man's tears, and he saw the glory of the resurrection.—Condensed from *Record of Christian Work.*

GIVE GOD THE GLORY

John Henry Jowett wrote: "At the beginning of the service in a camp meeting I was called to conduct, prayer was offered for me, and the prayer opened with this inspired supplication: 'O Lord, we thank thee for our brother. Now blot him out!' And the prayer continued: 'Reveal thy glory to us in such blazing splendor that he shall be forgotten.' It was absolutely right and I trust the prayer was answered. But, gentlemen, if we ourselves are gazing upon the glory of the Lord we shall be blotted out in our own transparency. If we are seeking the glory of the Lord, there will be about us a purity, and a simplicity, and a singleness of devotion which will minister to the unveiling of the King, and men will see no man, save Jesus only."—*New Century Leader.*

* * *

CONSCIENCE

Dr. David James Burrell once told this story to illustrate conscience: An Indian had bought a package of supplies at a trading post and on opening it found a silver coin inside. Something troubled him. He came back to the trading post and handed the coin to the trader. The trader laughed at his scruples, but the Indian insisted, saying: "I got a good man and a bad man in my heart. The good man say, 'It is not yours'; the bad man say, 'Nobody will know'; the good man say, 'Take it back'; the bad man say, 'Never mind'; so I think I go asleep, but the good man and the bad man talk all night and trouble me." The distressed Indian had developed a conscience. Perhaps some missionary had taught him an ideal of honesty, and his conscience sensitized his ideal so that he was compelled to return the coin in order to have peace of mind. *That is what conscience accomplishes; it brings peace of mind.—Westminster Teacher.*

* * *

SALVATION, NOT REFORMATION

A party of friends went to pay a visit to an old parish church which was of great interest. They applied for permission, and the sexton gave them the key, saying: "You can unlock the door and go in, and I will come to you directly." They went to the door, put the key into the lock, and tried to open it, but they could not turn the key. They turned and twisted, but to no effect, and had just given up in despair when the sexton arrived. "We cannot make this lock shoot," said one of the party. "I beg your pardon," said the sexton, "for giving you so much trouble. I quite forgot to tell you that the door is not locked at all. All you need to do is just to lift the latch and walk in."

A great many are like them. They try by their own efforts to unlock the door of salvation, but all their efforts are a waste of time. *Our Lord and Saviour Jesus Christ long ago unlocked the door, and all we need to do is just to lift the latch and by faith walk in.—Sunday Circle.*

FEAR BANISHED BY FATHER'S VOICE

It is related that when Robert Louis Stevenson was a little child, he accidentally locked himself into a room alone one day. He could not turn the key again as he was directed. Darkness was coming on, and his terror became extreme. His father sent for a locksmith to open the door, and during the period of waiting, talked to Louis through the keyhole, the child becoming so engrossed by the charm of his father's conversation that he forgot all his fears.

And so our heavenly Father's still, small voice dissipates our fears and makes His helpful presence real to us in the midst of trials that have apparently locked us in from worldly aid.—Western Recorder.

* * *

THE PRICE OF SIN'S ATONEMENT

I once watched a really loving mother and a profligate son. I saw that by her love she was forever bound to that boy and that by her goodness she was doomed to feel his sins like blows upon her heart, and to make his shame her shame. Moral indifference would have delivered her from her agony, but she could not be morally indifferent. The denial of her love would have allowed her to escape, but she could not deny her love. Was he not her boy? Was she not involved with him body and soul? And so she found her cross. And so, too, there came a day when I felt that nothing in this world held hope for that boy except the love which his sin could not kill. I felt his sin had found its match. I seemed to catch a glimpse of a day when sin would have to let go, and love would remain the victor. *I learned more about the price of sin's atonement in this illustration than I have ever learned from books of theology.—Herbert Gray.*

* * *

JESUS REVEALED GOD

Jesus came to tell men about God, to reveal Him, to disclose Him, and to make men love Him.

There is an old tale of the past that the people came to Simonides of Keos, the wise man of the ancients, and said, "What is God, Simonides?" To this he replied, "Give me a day to think about it." They came next day and said, "What is God, Simonides?" This time he said, "Give me a week to think about it." A week passed, and they came, saying, "What is God, Simonides?" He said, "Give me a month to think about it." They came after a month had gone, and Simonides said, "Give me a year to think about it." In a year they came, saying, "What is God, Simonides?" and he said, "I cannot tell what God is." That quest after God belongs to the soul of man, and what Simonides could not tell and what no man has been able to reveal, Jesus has told and Jesus has revealed. Although "no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him." *He has revealed God.—Westminster Teacher.*

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Rev. Clinton H. Churchill of Buffalo a speaker at Founder's Week Conference

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Why Most People Make Mistakes

What is the reason so many of us are deficient in the use of English and find our careers stunted in consequence? Why is it some can not spell correctly and others cannot punctuate? Why do so many find themselves at a loss for words to express their meaning adequately? The reason for the deficiency is clear. Sherwin Cody discovered it in scientific tests, which he gave thousands of times. *Most persons do not write and speak good English simply because they never formed the habit of doing so.*

What Cody Did at Gary

The formation of any habit comes only from constant practice. Shakespeare, you may be sure, never studied rules. No one who writes and speaks correctly thinks of rules when he is doing so.

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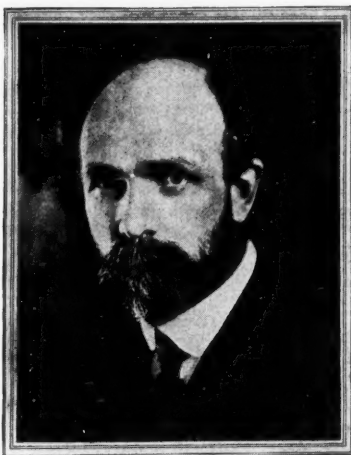
"I am a secretary and handle a large amount of correspondence. Your course has built up my vocabulary, made me accurate in spelling and punctuation. I now enjoy myself at social functions, knowing that I use proper English and, through your course, can express myself in more colorful language." Miss L. M. L. (Illinois)

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"My friends have already noticed a marked improvement in my speech and writing. I am feeling a new confidence that puts me at ease in any company." A. B. (California)

"Has Helped Me—and My Children

"I wanted to correct my English and thereby help my children acquire correct habits of speech. Your course has not only helped me, but also my children in school." H. J. H. (Oregon)



SHERWIN CODY

and without which we should all still be muttering savages! Yet our schools, by wrong methods, have made it a study to be avoided—the hardest of tasks instead of the most fascinating of games! For years it has been a crying disgrace.

In that point lies the real difference between Sherwin Cody and the schools! Here is an illustration: Some years ago Mr. Cody was invited by the author of the famous Gary System of Education to teach English to all upper-grade pupils in Gary, Indiana. By means of unique practice exercises Mr. Cody secured more improvement in these pupils in five weeks than previously had been obtained by similar pupils in two years under old methods. There was no guesswork about these results. They were proved by scientific comparisons. Amazing as this improvement was, more interesting still was the fact that the children were "wild" about the study. It was like playing a game!

The basic principle of Mr. Cody's new method is habit-forming. Any one can learn to write and speak correctly by constantly using the correct forms. But how is one to know in each case what is correct? Mr. Cody solves this problem in a simple, unique sensible way.

100% Self-Correcting Device

Suppose he himself were standing forever at your elbow. Every time you mispronounced or misspelled a word, every time you violated correct grammatical usage, every time you used the wrong word to express what you meant, suppose you could hear him whisper: "That's wrong, it should be thus and so." In a short time you would habitually use the correct form and the right words in speaking and writing.

If you continued to make the same mistakes over and over again, each time patiently he would tell you what was right. He would, as it were, be an everlasting mentor beside you—a mentor who would not laugh at you, but who would, on the contrary, support and help you.

The 100% Self-Correcting Device does exactly this thing. It is Mr. Cody's silent voice behind you, ready to speak out whenever you commit an error. It finds your mistakes and concentrates on them. You do not need to learn anything you already know. There are no rules to memorize.

Only 15 Minutes a Day

Nor is there very much to learn. In Mr. Cody's years of experimenting he brought to light some highly astonishing facts about English.

For instance, statistics show that a list of sixty-nine words (with their repetitions) make up more than half of all our speech and letter writing.

Obviously, if one could learn to spell, use, and pronounce these words correctly, one would go far toward eliminating incorrect spelling and pronunciation.

Similarly, Mr. Cody proved that there were no more than one dozen fundamental principles of punctuation: If we mastered these principles there would be no bugbear of punctuation to handicap us in our writing.

Finally, he discovered that twenty-five typical errors in grammar constitute nine-tenths of our everyday mistakes. When one has learned to avoid these twenty-five pitfalls, how readily one can obtain that facility of speech which denotes the person of breeding and education!

When the study of English is made so simple, it becomes clear that progress can be made in a very short time. No more than fifteen minutes a day required. Fifteen minutes, not of study, but of fascinating practice! Mr. Cody's students do their work in any spare moment they can snatch. They do it riding to work or at home. They take fifteen minutes from time usually spent in profitless reading or amusement. The results really are phenomenal.

FREE—Book on English

It is impossible, in this brief review, to give more than a suggestion of the range of subjects covered by Mr. Cody's new method and of what his practice exercises consist. But those who are interested can find a detailed description in a fascinating little book called "How You Can Master Good English in 15 Minutes a Day." This is published by the Sherwin Cody School of English in Rochester. It can be had by any one, free, upon request. There is no obligation involved in writing for it. The book is more than a prospectus. Unquestionably it tells one of the most interesting stories about education in English that ever has been written.

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Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

MISAPPLICATIONS

E.D.N., Sangus, Mass.

Question: Who speaks and what persons are addressed in Song of Solomon 2:1, 2?

Answer: The maiden, or bride, first speaks, and somewhat deprecatingly of herself: "I am a rose of Sharon, a lily of the valley"—simply one among many. Her lover responds with: "As a lily among thorns, so is my love among the daughters." Then the dialogue continues. The application of the "rose of Sharon" and the "lily of the valley" to Christ have been misleading.

THE TITHE EXPLAINED

H.G.M., Lyndonville, N.Y.

Question: Just what is the tithe?

Answer: The tithe was a tenth of all the increase. For example, if a man were in business today and purchased stock for which he paid \$1,000, this stock would represent principal. If he sold the same for \$1,500, his profit or increase would be represented by \$500, which would be the amount to be tithed. But at the close of the year, or season, he would be warranted in figuring up all the profits and losses and deducting the necessary additional expenses, if any, such as rent and clerk hire, before tithing; not of course his living or family expenses. For other questions pertaining to the tithe see *Bible Problems Fairly Met*, pages 41-43.

ABRAHAM'S NATIONALITY

H.E.H., Boulder, Colo.

Question: I know that Abraham was the progenitor of the Jewish race, but what was the nationality of Abraham?

Answer: The only clue we have, so far as I know, is found in Genesis 11:31, where Abraham's home is designated as "Ur of the Chaldees." We therefore naturally conclude that nationally Abraham would be classed as a Chaldean; but ancestry and posterity are far more important than one's nationality. Racially and religiously Abraham was a Shemite. "Blessed be God of Shem."

SINFUL PRAYING

W.N.H., Greensburg, Va.

Question: It is said that a Roman Catholic usually begins his prayer like this: "Holy Mary, Mother of God." Is there anything in the Bible to warrant such an approach to God? I said it was a sin to pray to the Virgin Mary. Am I right or wrong?

Answer: Before our Lord left His disciples and returned to God the Father, He instructed them to pray in His name (John 14:13; 15:16; 16:23, 24). Is it not therefore sinful to pray in any other name? The

exaltation of the Virgin Mary above her Son and Lord is wrong. The only Person through whom any one can come to God is Jesus Christ. He Himself made this plain: "No man cometh unto the Father, but by me" (John 14:6). This is because He, and He alone, is the only Mediator between God and man (1 Tim. 2:5). Therefore to pray to other mediators, such as saints or angels or the Virgin Mary, is sinful.

JAMES, THE AUTHOR

A.B., Rising Sun, Ind.

Question: Was the James who was head of the Church at Jerusalem (Acts 15), also the author of the book of James?

Answer: This James is first mentioned by Matthew as being one of our Lord's brothers (13:55) and later as probably presiding over the Council at Jerusalem. James describes himself as "a servant of God and of the Lord Jesus Christ" (James 1:1). The tradition of the Church has identified these three as the same person. One has said, "The authoritative style of this epistle compares well with this position of primacy ascribed to James."

THE DEATH OF ANANIAS AND SAPPHIRA

F.O.H.D., Allentown, Pa.

Questions: (1) Why was not the wife of Ananias notified of his death, especially when she could not have been far away? (2) Why was he buried without affording his wife and relatives an opportunity to be present? (3) Why were not the civil authorities notified of two such mysterious deaths, and why was there no official investigation on the part of either Jewish or Roman authorities?

Answers: (1) We find no evidence that Sapphira was near at hand, and believe that the inference is unwarranted. They who have land for sale usually dwell in the country. Moreover, why should she, a partner in the deception, have been notified of what had happened to her husband? Evidently the plan of God was that she be punished in like manner as her husband; so why should she be notified of his death? (2) We know that his wife was not present, but do we know that none of his relatives were not present? Anyway, if they were Christians would it have been fitting for them to have manifested sorrow for the one who had died by the just judgment of God? (3) In the first place, we do not know that this was a matter for civil authorities to investigate. It was not a case of man-slaughter. Peter did not kill them. They had lied to the Holy Ghost and were judged by God. No human being was to blame, so why insist upon an investigation? While the questioner reveals in his letter a knowledge of Jewish law, he appears also to be reading into the situation what might have occurred in some modern community under similar circumstances. We should also remember that some things might have occurred that day in Jerusalem which were not recorded. Often the inspired Word

is greatly abbreviated. The effect upon the Church and upon the community is summed up thus: "And great fear came upon the whole church, and upon all that heard these things" (R.V.). Even the civil authorities may have been too awed to question into the matter. Devout readers to this day sense supernatural justice. Sin is not ordinarily judged so swiftly, but it is a fearful thing to fall into the hands of the living God (Heb. 10:31).

THE INCREASE OF JESUS

E.F.B., Winchester, Va.

Question: How do you explain the statement that Jesus increased in wisdom and stature? (Luke 2:52) Since He was God how was such a thing possible?

Answer: As a boy Jesus developed just as other boys. He was subject to His parents, no doubt helped them as there was opportunity, ate and grew, played and studied, just like other boys. The word for "stature" may be translated "age." That is, He continued to develop "in favor with God and man" from the age of twelve years to thirty years, when His public ministry began.

LIFE INSURANCE

L.R., Owensville, Mo.

Question: Is it right for people to carry life insurance?

Answer: This is a subject upon which there is room for honest difference of opinion. However, it seems to us to be a matter of wisdom, and sound judgment to carry some life insurance, so that one's immediate dependents would be provided for in an emergency. Fatal accidents are so frequent and life so uncertain in these days that this method of provision for one's own appeals to us as a practical means of showing loving foresight for one's wife and children in case the wage earner be suddenly and unexpectedly removed. When God apportioned Canaan among the Israelites He made all of the heads of families land owners. These holdings were to be passed on from generation to generation. Thus did God wisely provide for the future material needs of His people without relieving them of proper responsibilities in the matter. Do we not thus have Bible authority for the principle involved in carrying life insurance? There is no conflict between trusting God and thus providing for the future. The foresight of some animals in providing instinctively for the future is a

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lesson that men might well learn, and such provision is not distrusting God.

HOW JUSTIFIED

J.R.L., Orson, Pa.

Questions: (1) Could a man be justified by the law in any age? (2) If men were not justified under the Mosaic law what became of them after death?

Answers: (1) According to Paul, no man can be justified by works, but only by faith (Rom. 4). There was no value in the sacrifices themselves, but only as they typified Christ. Each sincere offering was an act of faith. Obedience is faith. They who rejected the Mosaic sacrifices and lived as they pleased, were lost. After death they went to the place provided for such (Luke 16:19-33).

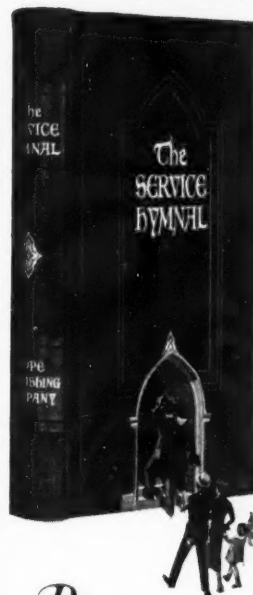
OBJECTION TO THE TRINITY

L.M., Hawthorne, N.J.

Question: Our attention has been called to the question and answer as to the teaching of Swedenborgianism on the Trinity, which appeared in the September number of the MOODY MONTHLY. Swedenborg teaches that God is one, and not three, also that there is union and not divisibility in His being.

Answer: The objector also quotes the Bible in support of his beliefs. We have not space to devote to each of these texts. In general they all simply affirm the deity of Christ, which we do not deny. Neither do we deny that the Scriptures teach that God is one, and not three Gods. Our conception of the Trinity stresses the unity of God, but in full harmony with the Godhead; and in the Godhead we find a distinction of persons. There the three persons inhere in a single essence, or substance, which preserves the unity. Colossians 2:9 is quoted: "For in him dwelleth all the fulness of the Godhead bodily." Just why this passage is quoted I do not know, for it is simply an unqualified statement of the incarnation of God in Christ Jesus; but does this fact disprove the existence and fact of God the Father, and of God the Holy Spirit? Take another passage, quoted evidently with the purpose of identifying God and Christ: "The Word was God . . . and the Word was made flesh and dwelt among us" (John 1:1, 14). Such a use of Scripture may be quite misleading. It both combines and eliminates. The combination is true, but the portions eliminated are equally essential to the truth. For example, in verse 1 we are told by the Holy Spirit speaking through John, that not only was the Word God, but that He was in the beginning with God. Thus a second Person in the Godhead is referred to. That the Word was God is proved both by His eternity and by His participation in the creation of all things; but we learn from Genesis that God the Father and God the Holy Spirit also had part in the creation (1:1, 2). Plurality in the Godhead is also suggested in the language of Genesis 1:26. John 1:14 states that the eternal Word, who was with God, became incarnate, in full harmony with Isaiah 9:6, 7 (also quoted). No person fully understands the Trinity, but this does not prove that it is not the teaching of the Bible. Life itself is full of mysteries, but we do not reject them simply because we do not understand them. Whatever the Bible teaches is true, and the Trinity is one of these great and blessed truths. If no Trinity, then no Son and no Saviour (John 1:12, 13, 14, 18).

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RAPTURE OF THE ENTIRE CHURCH
D.S., Dickinson Center, N.Y.
Question: Does Hebrews 9:28 teach the partial rapture of the Church?

Answer: This verse does not so teach. Read verses 11 and 12. In contrast with the Jewish high priest, our High Priest has entered into the heavenly tabernacle with His own blood and has "obtained eternal redemption" for His people. His coming forth will also be for all of His people, not merely for those who have been properly instructed and are waiting for Him. See the October number of the *MOODY MONTHLY*, page 140, under the caption, "No Partial Rapture."

Bible Problems Fairly Met by Stroh, see 270.

Greek Word Studies

By Kenneth S. Wuest

THE LORD'S DAY

In Revelation 1:10 the word "Lord's" is from *κυριακός* (*kuriakos*), a term used in the inscriptions and papyri in the sense of "imperial," as "imperial finance" and "imperial treasury." The first day of the month was known as Emperor's Day. It was easy for the Christians to take this term already in use, and apply it to the first day of the week in honor of our Lord's resurrection. The phrase is only found here. The expression, "the day of the Lord," referring to the Great Tribulation, is from another grammatical form.

THE SPIRIT OF THE LORD

The word translated "was" in Revelation 1:10, is not from the verb of being, but from *γίνομαι* (*ginomai*), which means "to become." Literally, John became in the Spirit. That is, this experience was not his usual one of being filled with the Spirit, but an ecstatic state such as that experienced by Peter in Acts 10:10, where the word "trance" is from *ἐκστασις* (*ekstasis*), which literally means to "stand out" here "of one's self." It was as if he were outside of his body, that is, he was so in the control of the Holy Spirit that He had the entire attention of John. John's physical senses ceased to function so as to attract his attention.

Let us beware in these days of Satan's deceptions lest when we yield to the Holy Spirit for His fullness, we become over-occupied with the phase of Christian truth. The fullness of the Holy Spirit is the normal thing for us. The ecstatic experience was for Peter and John.

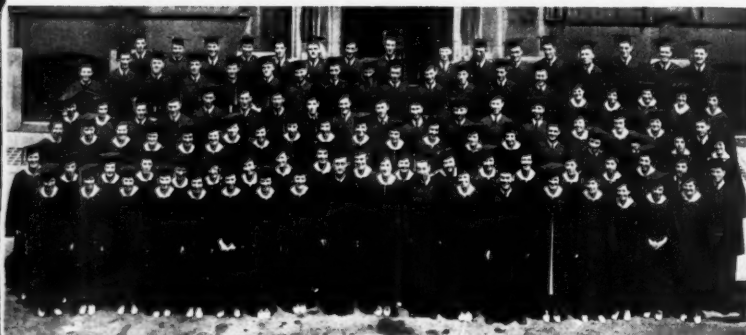
THREE MEN

Paul divides men into three classes, natural, from *ψυχικός* (*psuchikos*, I Cor. 2:14); carnal, from *σάρκινος* (*sarkinos*, I Cor. 3:1), and spiritual, from *πνευματικός* (*pneumatikos*, I Cor. 3:1). The first word was used in Koine Greek to refer to the principle of life and the basis of its emotional aspect, animating the present body of flesh, in contrast to the higher life. It is used in the phrase "my human natural powers." The natural man therefore is the unregenerated man, acting in the natural powers of his body, soul, and spirit, without the life of God quickening the same through regeneration.

The second word in a context like this, refers to fallen human nature, the Adamic nature. These to whom Paul was referring, were in Christ, *νηπιος* (*népios*), immature Christians and *σαρκινός*, that is, under the dominance of the evil nature from which they were liberated when they were saved. The cure for such a condition is in Romans 6-8; reckoning and yielding in chapter 6, rejection of dependence upon self, chapter 7, and the fullness of the Holy Spirit, chapter 8, which will result in the man being characterized as *πνευματικός*, spiritual, that is, dominated by the Holy Spirit.

To which class do you belong? Faith in the Lord Jesus who died for you will take you out of the first class, and Romans 6-8, out of the second class. We need to be not only regenerated, but dominated by the Holy Spirit.

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PREPARING FOR A LIFE OF SERVICE

Mark 1:1-13

Golden Text: Prepare ye the way of the Lord.—Mark 1:3.

"The beginning of the gospel of Jesus Christ"—what an interesting expression! Did it not begin back before the foundation of the world? Yes, for the death of Christ was no mere afterthought in God's plan. But now we have the coming into the world of the One who was the Lamb slain from before the world's founding. Jesus Christ is about to appear to begin His ministry which was to culminate at Calvary's cross.

Before Jesus, comes the one sent to proclaim His appearing, to herald the coming of the Servant of God. Mark begins his account with the ministry of John the Baptist, and makes no reference to the birth and genealogy of Jesus. How appropriate that is, for after all, the important thing about a servant is not that he came from a certain family, or was born in a particular place. The point is that he is here now, and able and ready to do his work.

I. The Herald of Christ (vv. 1-8).

The prophets had pointed forward to the coming of Christ. John the Baptist, of whom our Lord said that there was not a greater among the prophets, now appears to proclaim His presence and prepare the way for Him. Of him Joseph Parker beautifully says that he "was all but a transparent veil: they could almost see the coming God through him. . . . If he stood aside for a moment there was the One who was to come."

John was a unique personality, admirably fitted to proclaim a stern message of repentance to a decadent age. Let us not put aside or ridicule strangely clad and unusual folk who have a word for us from God. And above all, let us not affect idiosyncrasies of either manner or dress in order to attract people to the preaching of the gospel. John was himself—God used him.

"Repent"—that was his message from the Lord. America needs that message today. The Christian doctrine of repentance has been set aside by some because they dislike its convicting power, and by others through theological readjustment. It needs re-affirmation.

John's greatest message, however, was the coming of the One who was to baptize not with water but with the Holy Ghost. Like every true witness, he humbles himself and points to the Saviour. We need the message "repent," but we need even more to recall to our preaching and our churches the Holy Ghost power of the Son of God.

II. The Baptism of Christ (vv. 9-11).

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The account in Mark is brief, but it brings before us the fact that the sinless Son of God thus identified His holy self with sinful humanity which He had come to save. What infinite love and condescension! God the Father gives His approval. "Thou art my beloved Son, in whom I am well pleased" (v. 11).

Let us learn the lesson that obedience to the divine will, a willingness to humble ourselves to do the work whereunto God has called us, are prerequisites to the filling of the Holy Spirit with power and grace for life and service.

III. The Temptation of Christ (vv. 12, 13).

As a final preparation for and an intimation of what would be met in His ministry the Holy Spirit led our Lord into the wilderness to be tempted of Satan. Around Him were the wild beasts, before Him was Satan, and in it all "the angels ministered unto him."

We recall as we consider the temptation of Jesus, that He was without sin, that there was no fallen nature in Him to which Satan could appeal. The temptation or testing of Jesus was therefore along Messianic lines, but the principles both of temptation and victory are similar to those of our own experience. Consider the parallel passages in Matthew 4 and Luke 4.

The Devil has only three real temptations to present, "the lust of the flesh, the lust of the eyes, and the pride of life" (1 John 2:16). These he used with Jesus as he tempted Him to make food for His hungry body, to look at the kingdoms of this earth and attain them by a wrong method, and to presume on God's grace by throwing Himself from the pinnacle of the temple. Satan uses the same three types of temptation with us, varying the "dress" in which he presents them. Let us be on guard.

Victory came through the use of God's Word. We need to learn that lesson and not attempt to defeat Satan with any man-made weapons of will-power, logic, or culture. Jesus was certain of victory. He is our victory. Learn to know Him as Saviour and Lord. Study God's Word and learn how to use it in spiritual conflict. Yield to the Holy Spirit. Victory lies that way, and nowhere else.

January 16

BEGINNING A LIFE OF SERVICE

Mark 1:14-28

Golden Text: The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.—Mark 1:15.

The public ministry of our Lord was not begun with any great fanfare of publicity. Leaving Judea where the entrenched forces of formal religion had joined the forces of sin and degradation in opposition to Him, and which had brought about the imprisonment of John, our Lord appears in His home

country, Galilee, the scene of most of His life and work.

I. Preaching the Gospel (vv. 14, 15, 21, 22).

His first action is worthy of careful note, for it is not exactly what one might expect in this Gospel of Mark, which we have already characterized as the Gospel of mighty deeds rather than of words. Jesus came to work miracles, and He did work them, and continues to do the miraculous even in our day. It is therefore significant that His first recorded work was that of preaching, His second that of calling and preparing fellow workers, and last of all the miraculous healing of the demoniac.

From a human viewpoint one would think that the opposite order would prevail. First let the Master do some mighty miracle to catch the attention of the people, then organize a great "party," and then preach. Much of the so-called evangelistic effort in our day follows that human formula, and fails of lasting results. Observe the man who magnifies preaching and gives the Word of God pre-eminence, and you will see real spiritual accomplishments. Notice also that when Jesus began His ministry in Capernaum (v. 21), it was by teaching, essentially the same as preaching. There is no substitute for the personal presentation of the gospel.

Jesus preached faith and repentance, or perhaps one should say repentance and faith (v. 15). They go together in our Lord's preaching. Let us follow His example.

We read in verse 2 that the hearers were astonished because He spoke with authority. They had been accustomed to hearing the lawyers dispute on the basis of the authority of the law; now the law-giver Himself stood in their midst. He did not set aside the law, but He gave it an interpretation and direction which surprised them.

The preacher of our day, truly called of the Lord and faithfully proclaiming the full counsel of God, may well be encouraged by the importance our Lord gave to that ministry. He too may speak with authority because he speaks for Christ.

II. Calling Disciples (vv. 16-20).

The orderly development of any work calls for the choosing and training of associates. Moody is said to have observed that "it is a greater thing to put ten men to work than it is to do ten men's work." Our Lord was no mere human leader, but He desired and used fellow-workers, and He committed to them the carrying on of His work after He departed from this earth. Wise is the pastor and Christian leader who does likewise.

God still calls men into His service. Would that grace might be given to each one to whom such a call may come to respond "straightway," as did the disciples. The writer has just read the letter of a heart-broken man who had refused to answer

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R. G. LeTourneau of Peoria, Ill., and Stockton, Calif., at Founder's Week Conference

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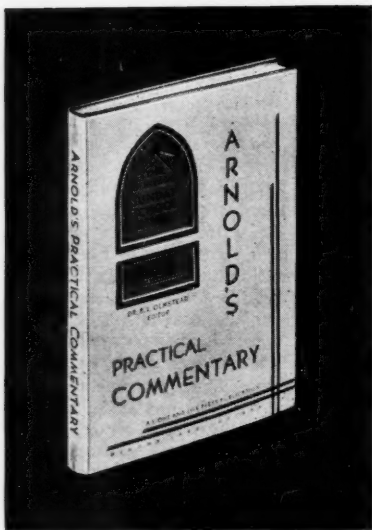
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God's call for four long years, and now comes with a broken body which may hinder his usefulness for life. Such tragedies may be averted by prompt and willing obedience.

III. Healing the Demoniac (vv. 23-28).

Three things stand out in this story. The first is that the Son of God has power over the demons of Satan. Any effort to "fight the Devil" in our own power is foredoomed to failure. But in the name of Jesus Christ we may bid him depart from us. Thank God, it works!

The other thought is also of vital import. The demons recognized Jesus, they knew that He was "the Holy One of God" (v. 24), and they bore public testimony of that fact. And yet they were demons, the enemies of God. Saving faith in the Lord Jesus Christ is more than a knowledge of His claims, a pious repetition of His name, even though it be done in public. Let us make sure that we have a living faith in the Son of God.

Our final observation is that our Lord did not permit the demons to testify concerning Him. Christ and His Church do not need the flattering words or the financial support of unbelievers. Every time we accept them we weaken our testimony and make ourselves ridiculous before the world. If unbelievers think well of Christ, let them show their sincerity by seeking Him as Saviour and Lord. Then both they and their gifts will be accepted and to His glory.

January 23

MINISTERING TO PHYSICAL NEEDS

Mark 1:29-45

Golden Text: And he healed many that were sick.—Mark 1:34.

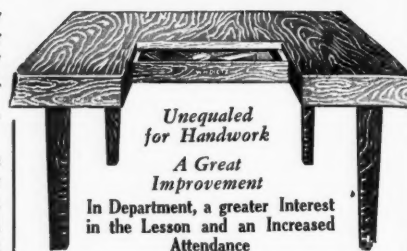
The Mystery of Painlessness is the title of a book published some years ago, in which the author pointed out that instead of bemoaning the physical ailments of man, we should thankfully recognize that much of life is without pain. There is point to the suggestion, but one who has reached the years of maturity and who has stood shoulder to shoulder with suffering mankind is very conscious of the never-silent cry of those whose bodies are in need.

Our Lord was tender and solicitous of man. It was to Him that the great host of impotent folk—the lame, the halt, the sick, and the blind—came for healing, and they came not in vain. Note, however, that in the midst of His works of mercy He did not forget His real objective, which was to deal with man's sin.

I. Healing (v. 29).

First, we find our Lord tenderly sharing the sorrow of the home of a friend. One can picture the anxious hush that hovered over the home as distressed relatives and friends sought to alleviate the suffering of the one with a fever. They knew the possibility of a serious outcome of the illness. Many of us have gone through that dark valley. All at once there was new hope, and soon there was joy. Jesus had come and had brought healing. Many of us have also had that blessed experience.

Note that the healing was instantaneous and the restoration complete. She arose to serve. This typifies God's healing of the sickness of the soul. If you are saved you are ready to stand up and serve.



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Christianity is not a selfish faith, if it follows its Lord. We see in verses 32 to 34 that all the city came to His door with the diseased and demon-possessed, and He healed them all. The account of the kindly and intelligent care of the sick is written large on the pages of the history of the Christian Church.

Observe that our Lord again refused the testimony of the demons. They knew Him, but they were still His enemies. Jesus does not accept the testimony of those who do not follow Him.

II. Praying (v. 35).

The Son of God sought out a place and a time for prayer communion with His Father. How often we who profess to follow Him fail to pray at all. Certainly we need the grace and power that prayer can bring far more than Jesus did. But, we say, we are so busy. So was He. We are tired. So was He. People will not let us alone. They also followed Him. We make excuses, but we have no real reasons for our unfortunate delinquency.

III. Preaching (vv. 36-39).

Jesus said, "Let us go . . . that I may preach . . . for therefore came I forth." It bears repetition in this age when men magnify the doing of mighty deeds, that while Jesus did many miracles (and not for a moment would they detract from their worth and glory) yet He repeatedly, by word and act, emphasized the importance of preaching.

Foolish though it may seem to the natural man (read I Cor. 1:18-25), preaching the gospel in the power of the Holy Spirit is now, as it has been through the centuries, God's chosen means of turning the world upside down (Acts 17:6). What a pity that churches and pastors are forsaking it for book reviews, dramas, social hours, forums, community centers, and what not! God give us a revival of great, humble, and fearless preaching of the Word!

IV. Cleansing (vv. 40-45).

There is a sense in which the cleansing of the leper was another act of healing, but leprosy is such a striking type of sin that the incident calls for special consideration.

Leprosy is like sin in that it is a destructive malady that pursues its insidious way without revealing its true nature until it is far advanced. It renders a man unclean, loathsome to himself and dangerous to others. At least such it was in the days of our Lord.

Is there no hope for the leper? Yes; Jesus has come. The smitten man cries out, "If thou wilt thou canst make me clean." Jesus might have spoken the word and he would have been cleansed, but He showed His tenderness and love by touching him. This involved ceremonial uncleanness (Lev.

5:3) for anyone else, but it was the Son of God, the lawgiver who was above the law, who healed him.

So, also, may the sinner be cleansed, for "whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). He will not turn the vilest of sinners away, for He came "to seek and to save that which was lost" (Luke 19:10).

The man who was cleansed disobeyed the instructions of Jesus (v. 44), with the result that the Lord's ministry in that place was greatly limited. We should obey the commands of God with exactness and promptness. Disobedience, even though it be by reason of great joy and enthusiasm, results in confusion.

January 30 MINISTERING TO SPIRITUAL NEEDS

Mark 2:1-12

Golden Text: Son, thy sins are forgiven.—Mark 2:5.

Man is so constantly concerned with his physical nature, the needs and interests of his body, that he is prone to forget that there is within him a spiritual nature which is in fact his real self. The body which is the temporary dwelling place of the soul is most important—but relatively it is of but

slight significance when considered alongside of the spiritual life of man.

Our lesson presents the Lord Jesus as being rightly concerned with the needs of the palsied man's body, but His act of healing was incidental to the infinitely more important act of forgiving his sins. Consider him, for his was indeed

I. A Hopeless Case (v. 3).

Incurably afflicted and helpless physically, but far more deeply afflicted spiritually was this poor man, for he was still in his sins. No man was able to heal his body, only God could heal his soul. He was indeed hopeless until he met Jesus. He knows no hopeless case.

We are even as was this man, for without God we too are without hope (Eph. 2:12). Let us face the facts and admit that unless we are saved through Christ we are eternally and completely lost.

II. Impossible Conditions (vv. 1, 2, 4).

We say that the circumstances surrounding this man were such as to make it impossible for him to reach the Lord, for so they would have been apart from the spirit of divine urgency which impelled his helpers to cut through every excuse and brush aside every hindrance.

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these men been controlled by convention, they would never have put their friend at the feet of Jesus. But note that before taking up the roof they tried the door. They tried to use the proper entry, but it was blocked. It often is—sometimes by customs, sometimes by religious ceremony, often by vain philosophy. What then? Bring your friend through the roof, but bring him to Jesus.

III. Immediate Conversion (v. 5).

At once Jesus sees their faith and forgives the man his sins. God always welcomes and honors faith. Note that Jesus—who as God had the power to forgive sins—immediately cleansed him from all unrighteousness.

This man's affliction proved to be his greatest blessing. If he had not had the palsy he might never have met the Lord. Suffering properly borne, may be a means of grace. That may sound like a pious platitude, but we have proved its truth in the school of experience. Thank God for even the hard and trying things that bring us to Him!

IV. Secret Criticism (vv. 6, 7).

What a serious thought it is that the unspoken word which we think we have hidden away in the heart or mind, is known to God (Luke 12:2; Heb. 4:13). What does the Lord see when He looks into your heart and mine?

Did Jesus permit their thoughts to go unchallenged? He might well have done so, but He did not. Frequently we are tempted to ignore the subtle attacks of men upon the truth, when we ought to engage them in mortal combat. Let us be bold in His name.

Their theology was faultless—their reasoning was logical, but their premise was wrong. They were right in saying that only God could forgive sin. But they were wrong in assuming that Jesus was not God, and therefore a blasphemer. Be careful, young man or young woman, that the fluent smoothness of some philosopher's logic may not make you go astray. The reasonings of men apart from the wisdom of God are often a snare and a delusion.

V. Miraculous Confirmation (vv. 8-12).

Forgiving sins was harder than healing the body, but these enemies of Jesus lived so much in the realm of the physical that they missed that important truth. He meets the challenge of their unbelief by going into their own limited field of observation. They were not able to test the effectiveness of His forgiveness of sins. They did not believe in Him, hence they would not receive it by faith. They were, however, entirely able to judge a physical miracle, and as a miracle of confirmation Jesus healed the man of his palsy.

Let us remember that the incident took place in the early days of our Lord's ministry. While we do not condone their hostility, we can understand their slowness to accept His claims to divine power. In our day we have no such excuse, for all gospel history is known to us, as well as the story of all that has occurred in the name of Christ since that day. God help us that we may not sit in the seat of the scornful and "demand a sign" before we will believe.

February 6 CHALLENGING THE SOCIAL ORDER

Mark 2:13-22

Golden Text: I came not to call the righteous, but sinners.—Mark 2:17.

Crusading for a Christian society is one of the topics assigned for our consideration today. Everyone who is right thinking would be glad if the social order of which we are all a part, might be made Christian, for it is far from it now. But foredoomed to failure are the attempts to Christianize society by some great program of "social regeneration." God's way is to save the individual who makes up the social order. When a man is right with God he will be right with his fellow man. When a man is clean inside he will be clean outside, and that is true mentally and physically, as well as spiritually.

The Scripture lesson for today is full of outstanding spiritual principles of the greatest practical import to both Christians and the unconverted. It should be studied by the guidance of the Holy Spirit and taught in His power.

I. One Sinner Becomes a Servant (vv. 13, 14).

Capernaum was so situated that it provided an excellent location for the collection of the Roman taxes which the Jews so hated. There at the "receipt of custom" sat a Jew named Levi, who was no doubt despised by his neighbors because he had joined in this distasteful business. To him came the gracious Lord with the invitation, "Follow me." How different would be the history of the cause of Christ on earth if every other man who thus was called, had done likewise. To follow the Master means sacrifice and breaking with the old life, but it also means peace and glory.

II. Many Sinners Meet the Lord (v. 15).

Levi, who now becomes Matthew, showed his love for the Lord by desiring that his friends might also meet Him. So he prepared a dinner for them in his own house, to which he also invited Jesus.

It is always dangerous for a Christian to maintain social contact with his former companions in sin, if he does so for his own enjoyment or advantage. But to be their friend that one may win them to Christ, that is most desirable.

How encouraging it is to note that Jesus is willing to come and sit down with publicans and sinners, not that He may share their sin, but that He may save them. If you are a sinner, here is your Friend—the tender and loving Saviour.

III. Some Righteous Folk Miss the Lord (vv. 16, 17).

Sin is an unspeakably horrible thing that separates men from God, but it is not an insuperable barrier, for the moment a man confesses his sin and calls on the Saviour, he is saved. But self-righteousness—that is the impassable barrier. God can do nothing for the man who rests his hope of salvation on his own good character, high morality, and respectable position in society.

Is it not commendable that a man or woman live a clean and upright life? Yes, indeed, but it cannot save a man; it cannot deal with the problem of sin. Ponder it well,

Moody Bible Institute Monthly

self-righteous one, Jesus said, "I came not to call the righteous, but sinners to repentance."

IV. Fasting and Feasting—When and Why (vv. 18-20).

God established one fast day for Israel. They established many, especially the Pharisees. Religion that loses its spiritual life and power clings with tenacity to outward observances and symbols.

Should one never fast? Yes, to the true follower of Jesus there come times when the urgency of soul concerning the problems of one's own life, the lives of others, the needs of the world, shuts the door of interest to anything as ordinary as food for the body. But how, pray, can one set the day when that experience shall come?

Feasting and rejoicing—are these spiritual and uplifting? Christianity is a joyful faith. It is not to be hidden in damp, dark cloisters. It thrives in the sunshine, in the happy laughter of a child, in the cheerful shout of the saint. The Church is the Bride of Christ. If the friends of the Bridegroom were to rejoice (v. 19), should not the Bride shout for joy?

V. New Things versus Old Things (vv. 21, 22).

The Pharisees wanted the gospel of grace to conform to the narrow channels of their interpretation of the law. Was not the law good? Yes. Jesus said He came not to destroy it, but to fulfill it (Matt. 5:17). He bore the curse of the law that we might be free (Gal. 3:13, 14). But He also brought in the new covenant of assurance and grace.

The mixing of grace and law, or the effort to do so, has continued even to our day. Let us be clear on that point—we are saved by grace, not by the works of the law (Eph. 2:8, 9). We work because we are saved, not in order to be saved.

The striking figure of the foolish one who attempted to patch an old garment with new cloth, thus spoiling his new material and failing to mend the old, is also a warning to us that there is utterly no use attempting to fix up the old man who lives in sin by "turning over a new leaf" (Where are the "resolutions" of a month ago?), or by patching up a particularly bad spot. The need of man is to be born again. Nothing else will suffice.

Why Ministers' Sons Succeed

(Continued from page 247)

childhood any man may be devoutly thankful. It is a blessing rather to be chosen than great riches, an asset for all the years to come."

The late Ivy Lee, publicist: "I am satisfied that the simple living and the necessity imposed upon me to prepare myself to make my own way in the world, independent of outside assistance, were the greatest factors in impelling me to close application to work, and have been indispensable in any progress I have been able to make since."

James C. Penney, founder of a great chain of stores: "I feel that all I am in character I owe to those early influences which set my feet in the right paths and kept them there. And because steadfastness of purpose played a large part in reaching each goal that I set for myself, it may be claimed, too, that my

early environment was responsible, at least partially, for my later monetary success."

It is from such homes, and there are thousands of them, that ministers' sons and daughters have gone out into the world and won success in many different lines of endeavor and service. Results seem to prove that, in many cases, it is just the kind of training that makes for worth while performance in after life. Self-denial, hard work, the fixed determination to get ahead—these are all found in the average parsonage home, and in many others with similar ideals, and they have been a big factor in creating that knowledge, zeal, and enthusiasm which get results in the world, even against heavy odds.

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5. A Faithful Servant (Matt. 25:23).
6. A Faithful Minister (Col. 4:7).
7. "Faithful Brethren" (Col. 1:2).—*Wonderful Word*.

FELLOWSHIP WITH THE LORD JESUS IN 1938: ITS CONDITIONS

I John 1:1-2:2

Introduction: Fellowship for believers only.

1. Study the Book (1:1-4).
2. Walk in the Light (1:5-7).
3. Maintain a Contrite Heart (1:8-10).
4. Depend upon the Advocacy of our Lord (2:1, 2).—Kenneth S. Wuest.

THIS ONE THING I DO!

Philippians 3:13, 14

1. I count not myself to have apprehended (I Cor. 15:9; Eph. 3:8).
2. Forgetting the things behind (Phil. 3:4-7; Isa. 43:25; Phil. 3:12).
3. Reaching forth to things before (Phil. 3:10, 11; I Cor. 9:25-27; Phil. 2:12, 13).
4. I press toward the goal (I Cor. 9:24; Phil. 2:16; I Pet. 4:13; Heb. 12:1, 2).—Arthur G. Anderson.

A NEW YEAR MEDITATION

Thou crownest the year with thy goodness.—Psalms 65:11.

I. Retrospection: The Past Speaks to Us in a Threefold Voice.

1. *There Are Voices That Chide:* Because of our mistakes, our failures and our sins.

2. *There Are Voices That Cheer:* In memory of the mercies bestowed, and the blessings enjoyed, for surely our God has "crowned the year with his goodness."

3. *There Are Voices That Counsel:* They enjoin us to profit by the past, and improve in the future: "To ponder the path of our feet" (Prov. 4:26).

II. Prospiration: The Future Invites to a Threefold Vision.

1. The *past* is continuous in the present, and prophetic of the future. "That which has been, is that which shall be" (Eccles. 1:9). Men will continue to fail, and God will march forth to triumph. "He fainteth not neither is weary" (Isa. 40:30, 31).

2. The skies may *now* be overcast with clouds, but beyond them the sun still shines, and the future is bright with promise and big with hope. "Lo, I am with you always" (Matt. 28:20).

3. We do not know all that the *future* holds for us, but we know Him by whom the future is controlled, for "in the dim unknown, still standeth God, keeping watch above His own."—S. Edward Long.

1938?

As the years grow more troubled and threatening,

Now that evil is raging unchecked,
And the hearts of men tremble and fail them

As the world's hopeful projects are wrecked,

The Lord to His own watchful servants
Who praise Him while others are dumb,
Makes clearer the signs of His coming

To fill them with hope—"till He come."
—Author Unknown.

THREE RESTS

1. Rest from Jesus (Matt. 11:28).
2. Rest like Jesus (Matt. 11:29).
3. Rest with Jesus (Heb. 4:9).

THE POET COWPER'S IDEAL PREACHER

"Would I describe a preacher,

I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

THE CHRISTIAN MINISTER II Timothy 2:1-15

1. A Son (v. 1).
2. A Promoter (v. 2).
3. A Soldier (vv. 3, 4).
4. A Master (v. 5).
5. A Husbandman (v. 6).
6. A Discerner (vv. 7-9).
7. An Endurer (v. 10).
8. A Sufferer (vv. 11-13).
9. An Exhorter (v. 14).
10. A Student (v. 15).—Norman H. Camp.

THE COMING KING

Let thy loins be girded tighter,
And thy lamp be burning brighter,

Through the coming year:
Hasten on to meet the Master,
Pressing forward, ever faster,
Till He shall appear.

Let no obstacle deter thee,
Let no vanities allure thee—
Thou His face shalt see;
And with all the hosts above,
Sing of His redeeming love,
Through eternity.

That the watchful world, observing
How thy gaze is fixed unswerving
On the Lamb of God,
May the Saviour—erst rejected,
Soon, as promised King expected—
Own and crown as Lord!

—E. M. M.

PHILIPPIANS

- Chap. 1. Christ the Believer's Life.
Chap. 2. Christ the Believer's Pattern.
Chap. 3. Christ the Believer's Object.
Chap. 4. Christ the Believer's Strength.

A SUGGESTION FOR A NEW YEAR'S SERMON

My heart's desire and prayer to God for you is:

1. That ye might be saved (Rom. 10:1).
2. That ye might be filled with the knowledge of His will (Col. 1:9).
3. That ye might walk worthy of the Lord (Col. 1:10).
4. That ye might be made strong by His glorious power (Col. 1:11).—Clifford E. Nordine.

"EARLY WILL I SEEK THEE"

Psalms 63:1

Ask the children to make another sentence by using exactly the same words.

1. *Thee* I will seek early. To seek God is the most important seeking.
2. *I will* seek Thee early. Need for the exercise of personal will.
3. *Early* seek Thee I will. I will make it the business of my youth.
4. *Will* I seek Thee early? God wants to know, and asks for an answer.
5. I will *Thee* seek early. Not the church or a human representative, but I . . . Thee.
6. *Seek Thee early I will.* Being prepared for what will happen. Being willing to give up all that hinders.
7. *Thee seek? I will, early!* Behold now; today; with all my heart; till I find.—A. H. H.

THE DOOR OF 1938

Behold, I have set before thee an open door, and no man can shut it.—Revelations 3:8.

Introduction: Twofold purpose of a door—to shut out; to invite in. We cannot recall time, but we can face the future with God.

I. The Open Door to the Believer.

1. A closer walk with Jesus (Phil 3:10).
2. A specific work to do—bear the message (Matt. 28:19, 20).
3. Adversaries to meet and defeat (I Cor. 16:9).

II. The Open Door to the Unbeliever.

1. A door of invitation (John 10:9).
2. A door of full assurance (I John 5:13).
3. A door of service (John 9:4b).

Conclusion: A desire for a Spirit-filled life during 1938. Paul realized year by year, even to the last, this great need.—Kenneth R. Bliss.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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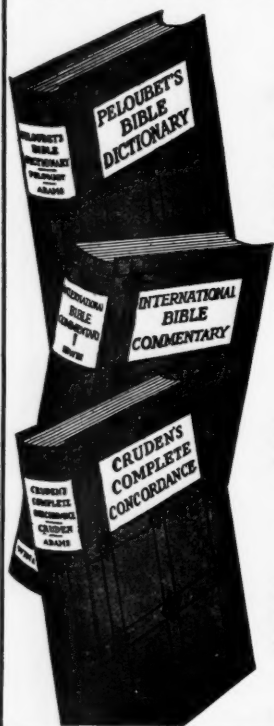
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for MOODY DAY FEBRUARY 6, 1938

To pastors who did not have a Moody Day Program last year, and will agree to observe the above date, the named books and pamphlets will be sent free.

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A large number of pastors who observed Moody Day last year have written us that they are planning for another service this year.

Decision Day in the Sunday school is to be an added feature of the 1938 Moody Day.

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New hope, new joy, new light to spread;
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And lessons old 'twill newly teach.
It cometh, too, to take away
Old griefs and woes which fain would stay!
Oh, speed them, speed them, glad New Year!
Come, cast out bitter doubt and fear.
Speed in with silent, loving tread,
New hope, new joy, new light to spread!
—The Evangelical.

CALEB'S TRIUMPHANT FAITH

Joshua 14:1-14

1. Caleb's request Presented (v. 6-11).
2. Caleb's request Entreated (v. 12).
3. Caleb's request Granted (v. 13).
4. Caleb's request Realized (vv. 14, 15).

—R. W. Van Anda.

"MR. GLORY-FACE"

Adoniram Judson went as a missionary to Burma. He so burned with the desire to preach the gospel before he had learned the language that he walked up to a Burman and embraced him. The man went home and reported that he had seen an angel. The living Christ was so radiant in Judson's countenance that men called him "Mr. Glory-Face." When Christian workers really come to know the love God has given unto them, the Christian gospel will become irresistible. —Westminster Teacher.

QUESTIONABLE SYNTAX

Even great preachers of the past sometimes used bad grammar, and with little or no impairment of the effectiveness of their preaching. Spurgeon sometimes violated good syntax, as when he wrote of a certain minister: "Being sent on the circuit plan to a certain house on a Saturday night, to be in readiness for preaching on the Sunday, the good woman, who did not like the looks of him, sent him round to the kitchen." He meant, of course, that the minister was "sent on the circuit plan," etc.; but his syntax says the woman was. Such errors are frequent in the speech of preachers. Excusable in Spurgeon's day. Sometimes now. But today bad diction both marks the man and mars his message.—The Christian Thinker.

LESSONS FROM THE STONES

I tell you that, if these should hold their peace, the stones would immediately cry out. —Luke 19:40.

1. The Stones of Judgment—Achan (Josh. 7).
2. The Stones of Memory—Passover (Josh. 4).
3. The Stones of Religious Prejudice—Stephen (Acts 7:51-60).
4. The Stones of Shallowness—Stony ground (Matt. 13:5, 20, 21).
5. The Stones of False Conception—"Unknown God" (Acts 17:29).
6. The Stories of Conviction—Sinful woman (John 8:7).
7. The Stones of Destruction—Jerusalem (Mark 13:2).
8. The Stone of Stability—The Lord Jesus (Luke 20:17, 18).
9. The Stone of Willful Rejection (Zech. 7:12).—Charles R. Polley.

Moody Bible Institute Monthly

Dr. Robert G. Lee of Memphis, Tenn., speaker at Founder's Week Conference

GOD'S BENEVOLENCE

Whatever blessing is in our cup, it is sure to run over. With our Father the calf is always the *fatted calf*; the robe is always the *best robe*; the joy is *unspeakable*; the peace *passeth understanding*; the grace so *abundant* that the recipient has all sufficiency for all things, and abounds in every good work. There is no grudging in God's benevolence!—F. B. Meyer.

THE POWER OF THE WORD

I was in a train some time ago, and in the same car was a young fellow, a student from Liverpool. I asked him if he knew the Lord, and he said that he did.

"Have you known Him long?"

"Three years."

"What led you to the Lord?"

"Well," he answered, "it was seeing the joy that other people had and that I had not. I realized that they had something which I did not possess."

"How did you find the joy?"

"I just took a text out of the Song of Solomon [8:13], and made it a daily prayer until God answered it."

The text was this: "Thou that dwellest in the gardens, the companions hearken to thy voice: cause me to hear it!" A most unusual text, but there is the power of the Word of God leading a young university man to the Lord.

What confidence it ought to give us in sending portions of the Word hither and thither! If we do the sowing, God will see to the growing. The cry from the fields is, Who will show us any good?—Bishop Taylor Smith.

A LIVING SERMON

A certain minister, grown old in the service, lost his voice and could not speak loudly enough to be heard by half the congregation. He offered to resign as pastor of the church he had served for thirty years, but the board refused to hear to it. Nevertheless, he always had a good attendance at the services. When asked the secret of the aged minister's strange power to hold his people together, one of his parishioners remarked: "It's a sermon just to see old Dr. — walk down the aisle." He had been so faithful, and they loved him so, that his very presence was a blessing and benediction to them. —Otterbein Teacher.

A GREAT PREACHER

This is a suggestion for preachers to study for themselves and not to be preached. Ezekiel was a great preacher and prophet of vision, hope, and inspiration. Note the following:

1. *Ezekiel Had the Conscience of a Watchman.* Read Ezekiel 33. How this man did warn, watch, and work—and admonish others to do the same!

2. *He Had the Heart of a Shepherd.* Read chapter 34. The good shepherd loves his sheep and lives for them, giving special care to the young, the sick, and the weak.

3. *He Had the Message of an Evangelist.* Read chapter 36. The great need today of most people is not a new dress, or new car, or new home, but a new heart. God can give that heart. His message has power.

4. *He Had the Power of a Prophet.* Read chapter 37. The record is of Israel, but may be applied to any community now. Try it!

5. *He Had the Vision of a Seer.* Read chapter 47. The constant flowing stream of the gospel message should be so pure and sweet and deep that it will have power to purify all life about us.—The Pastor's Perspective.

WILLIAM JENNINGS BRYAN ON PREACHING

"I desire my minister to preach every Sunday the simple gospel. 'The old, old story' never wearies the average congregation if it comes from a devout mind with preparation in the message. My ideal sermon is one that has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain views of Christ, His gospel, and the inspiration of the Scriptures from a careful reading of the Book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure for all social and political evils, and that his best method of promoting temperance, social morality, and good citizenship is to bring men into the Church. In a word, I want my minister to emphasize in his lifework the declaration of the most successful preacher, Paul: 'It pleased God by the foolishness of preaching to save them that believe.'"

SEVEN BIBLICAL SIGNS of the Times, by Lewis Sperry Chafer

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Dr. George S. McCune to be on the program of Founder's Week Conference

Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

One of the outstanding results of Oscar Lowry's union campaign in Waterloo, Iowa, which was reported last month, was that over ten thousand letters and notices were received from ten states from those who heard the evangelist on the air. The radio pastor, Hilmore Cedarholm, has requested Mr. Lowry to return to Waterloo in January to assist him in a four or five weeks "Radio Revival" campaign through the facilities of the Family Altar broadcast. The hookup will include WMT, Waterloo, 600 kc.; KMS, Shenandoah, 930 kc.; and KRNT, Des Moines, 1320 kc. Prayers are requested that thousands of lost souls may be reached in this new and unique form of evangelism. Since Mr. Lowry's resignation as president of the Bible Institute of Pennsylvania, he is devoting his time to union evangelistic work. His permanent address is 153 Institute Place, Chicago, Ill.

The Lord blessed with ever increasing interest and attendance during the "Back to the Bible" revival in October conducted by O. W. and Mrs. Stucky in the First Baptist Church, Evans City, Pa., of which Norman Hirshy is pastor. In addition to the number that surrendered to the Lord and those that reconsecrated their lives to Him, they had the joy of seeing twelve baptized. Great interest was shown in the Bible reading program featured in Mr. Stucky's meetings. In the two weeks' meeting in November in the Berean Baptist Church, Sciotoville, Ohio, C. G. Torges, pastor, 27 confessed the Lord and between 50 and 75 consecrated their lives in the soul-winners' consecration service. A personal workers' class was organized by the pastor to study the art of soul-winning. There were 113 who signed the Bible Reading Covenant card. During the campaign messages were broadcasted daily over WPAY. Out of this daily ministry over the air has grown a regular weekly broadcast which will be presented by the church each Sunday afternoon.

The Wellington Street Baptist Church, Sault Ste Marie, Ont., Canada, of which T. E. McAllister is pastor, called Edward and Mrs. Vanderjagt for meetings in November. The attendance steadily increased as a result of the co-operation of the United, Presbyterian, Baptist, and Brethren churches. A great spiritual awakening took place; lives were reconsecrated to the Lord and souls were converted.

A loud speaker system was effectively used in the street meetings when Roscoe E. Haycock conducted a special three weeks series in November in the First United Brethren Church, Logan, Ohio, John Toy,

pastor. More than 85 souls were reported to have accepted Christ and 36 united with the church. There were 26 new family altars established and two gave themselves for definite Christian service. Prayer meetings were conducted each day by 32 groups with a 7 o'clock prayer service each night at the church.

In a report from Hyman Appelman of a campaign conducted in November in the First Baptist Church, Okmulgee, Okla., Edward L. Watson, pastor, there were 120 conversions, of whom 97 joined the church. Harry Dixon Loes, educational director for the church, led the singing. Mr. Loes, who was formerly active in the evangelistic field, assisted Mr. Appelman in a two weeks meeting in Blackwell, Okla.

The St. Paul Methodist Episcopal Church, Grand Rapids, Mich., was the scene of special blessing when more than 140 people came to Christ during meetings conducted by John W. Troy. There were 51 at the altar the closing night. On the following Sunday the pastor welcomed 43 into church fellowship, with 32 more to be received at a later date. Mr. Troy continued in Grand Rapids for five weeks. His second campaign was in the Plainfield Avenue Methodist Episcopal Church, Grand Rapids. There were 98 decisions for Christ, and 69 became titheers. A choir of 75 voices greatly assisted in the services. Mr. Troy broadcast daily over WSAH on the Mel Trotter Mission radio period at 7 A.M. He was assisted by full choir.

The Tebo Gospel Party, of Homer, N. Y., held revival meetings October 12-31, in the Unadilla Forks Baptist Church, Unadilla Forks, N.Y., of which Kenneth R. Bliss is pastor. The meetings were well attended, largely by adults. The Holy Spirit moved in a remarkable way and a real revival was felt among the church members. The first two weeks in November, a campaign was held in the Methodist Church, Fine, N.Y. There was a mighty moving of the Holy Spirit, bringing such a revival that the entire community was greatly stirred. There were 75 decisions for Christ.

The Second Baptist Church, Auburn, N.Y., Paul James, pastor, reports a successful campaign with the Vom Bruch Evangelistic Party, of Long Beach, Calif. Genuine conviction and real decisions for Christ were an evidence of the power and presence of God. Daily broadcasts of glad gospel songs were made from the local and Syracuse stations. The party also conducted services in the Auburn Penitentiary. One feature of the meeting was the Saturday night surprise services that filled the church. Surprise speakers were L. G. Le Tourneau, of Peoria, Ill.; Blair Quick, of Cleveland, Ohio, and Fred Ingersol, of Calvary Rescue Mission, Chicago.

During the fall and winter, G. E. Vinaroff, singing evangelist and pastor's helper, has been assisting in meetings in Pueblo, Colo., Burrton, Kan., Terre Haute, Ind., and Circleville, Ohio. Souls have been saved and God's

blessing has attended the work. Mr. Vinaroff recently conducted a two week engagement with the First United Brethren Church, Dunkirk, Ind. He was assisted by Bert Wilhoit, pianist and accordianist.

As a result of an eight-day series conducted by Thomas B. Lindsay, pastor of the First Presbyterian Church, Larimore, N.Dak., for the Presbyterian Church, Park Center, N.Dak., there were 29 persons who accepted Christ as their Saviour and 25 who consecrated their lives to Christ.

Souls were saved, lives consecrated, and Christians experienced a blessed time of spiritual refreshing in a two week revival conducted by Walter L. Wilson, of Kansas City, Mo., in the Calvary Baptist Church, Pekin, Ill., of which F. B. Haynes is pastor.

Eight churches of Klamath Falls, Ore., joined in a union tabernacle campaign with James and Mrs. Rayburn as evangelists, assisted by their son, Robert, who had charge of the music and young people's work. There were several hundred professions and rededications. Mr. Rayburn spoke a number of times in different mills and shops of the city. Report was made of a father, a drinking man, and six sons who were converted. The audience was thrilled when they came forward. The mother was a Christian woman and rejoices in answered prayer, and in the new experience of an entire family in a Christian home.

Paul and Frances White, "The Musical Whites," in October, assisted in meetings in the First Evangelical Church, Rochester, Minn., L. E. Boddy, pastor. A regular broadcast over the local radio station was a feature of the campaign. Souls were saved and many dedicated their lives fully to the Lord and His work. In November the Whites held meetings in Highland Park and Waukegan, Ill., the former campaign being in their home church, F. S. Robinson, pastor, and the latter in the Immanuel Baptist Church, L. E. Thompson, pastor. The outstanding feature of the Waukegan meeting was the work among the boys and girls. An average attendance of 129 was maintained, and about 75 accepted Christ as their Saviour. Names of 247 boys and girls and adults not connected with any church or Sunday School, were given to the pastor. Men of the church added immeasurably to the success of the work by bringing the children to the meetings in their cars. In December the Whites worked in connection with the noon-day meetings in Chicago, rendering assistance in a number of special services under the Business Men's Committee. On December 5, they gave a sacred concert in the First Swedish Baptist Church of Rockford, Ill.

"I am happy to report concerning God's blessing in a revival at the Baptist Church, Plainfield, N.J.," writes John Carrara. "The Lord blessed to the salvation of many souls, and a great spiritual awakening has come to the church and city. Over 100 rededicated their lives to the Master's service on youth night. The attendance increased until on the

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January, 1938

last night an amplifying system was installed to take care of the overflow in the Sunday School room which held 400, and others heard the message outside the building. Ralph Carr, the pastor, stated that the meetings were of the greatest blessing to his church." On the last Monday night Mr. Carrara had the joy of baptizing his mother, father, one brother, and three sisters, all of whom had been converted from Roman Catholicism.

The First Presbyterian Church of Newton, Kan., called Guy W. Green for an engagement in October. It was the first meeting conducted in the church for twenty-five years. The crowds were large and enthusiastic. There were 20 new members added to the church, all but one being adults. The pastor, Frederick Black, said it was impossible to measure the benefits received. Mr. Green held meetings in November for the First Presbyterian Church of East St. Louis, Ill., which resulted in 13 additions. Many more were received at the Thanksgiving communion. While in East St. Louis, Mr. Green spoke at the high school and other organizations outside the church. The Sunday night congregations were the largest seen in the church in several years. In the First Presbyterian Church of Ashland, Kan., November 17-28, the evangelist saw 16 persons received into membership, most of them by confession and reaffirmation of faith, and all of them adults. This was the first evangelistic meeting held by the Ashland Church in twenty years.

In the First Baptist Church, Bowling Green, Ky., T. C. Crume witnessed 81 additions to the church. Dr. R. T. Skinner is pastor. The revival in Eastern Parkway Church, Louisville, Ky., reported 70 new members. In the meeting in the First Church, Lockland, Ohio, Mr. Crume states 135 joined the church. The members of the church are deeply spiritual and their united prayers had prepared the way for the evangelist.

Violet Heefner, assisted by Ruby Heefner and Anna Sudenga, held an eight-day campaign in Miss Heefner's home church, the Galilee Baptist Church, Des Moines, Iowa, of which Dr. Frank A. Case is pastor. Thirty-three people confessed conversions, 13 of whom came forward the last night. Two days after the close of the meeting Violet Heefner was ordained as a Baptist preacher-evangelist. The following Sunday the party began an eight-day campaign in the Evangelical Church, Woodbine, Ill., Harry D. Gabel, pastor. Twenty-eight accepted the Lord and 25 signed the tither's pledge.

A two-weeks revival in the United Brethren Church, Rockford, Ill., with Sylvester Sanford, as evangelist, resulted in 30 persons accepting Christ. Mr. Sanford spoke at the Christian Business Men's luncheon. C. T. Todd, the pastor, stated that the church was greatly blessed. In a two-weeks meeting with the United Brethren Church, Parson, Kan., of which Le Verne Williams is pastor, a number were saved and reconsecrated, and 20 united with the church. Ninety-five young people bowed at the altar on young people's night. Three girls are preparing for missionary work.

On Sunday night, October 31, J. C. Sise-more closed a two weeks engagement with the South Gate Baptist Church, Los Angeles, Calif., J. Fred Jordan, pastor. The Lord blessed with great spiritual power and deep conviction of sin. There were 163 professions of faith, restorations and additions.

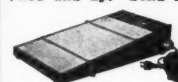
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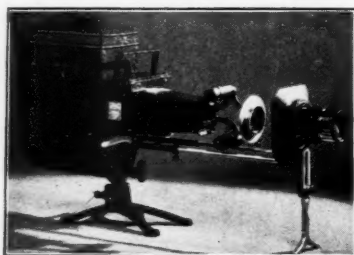
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Some 25 young people surrendered for special service. There were Roman Catholics and Mormons among those who were saved. Mr. Sisemore was assisted by John Kennedy, who had charge of the music.

Dr. and Mrs. L. O. McCartneysmith report an interesting time in Johnstown, Pa., where they conducted services in the Whalan Memorial Baptist Church, Third Brethren Church and Vinco Brethren Church. During two weeks in November they were with the First Brethren Church, Huntington, Ind. Many souls were saved and a general revival among church people was experienced. A high point in the campaign was the calling out for full time service a number of young people. In the two weeks meeting that followed at Sidney, Ind., ten young men and women dedicated their lives to the Lord's work. The meetings were well attended, delegations coming from many miles distant.

The musical evangelists, Guila M. Logue and Muriel C. Smith, of Lancaster, Pa., conducted services November 2-14, in the Calvary Evangelical Church, Greenville, Pa. All services were well attended and 53 penitents knelt at the altar confessing Christ as Saviour. November 21-28, services were held in the Methodist Episcopal Church, Sligo, Pa.

During November and December, Maurice and Clarice Davis served in the Evangelical Congregational Church, Mansfield, Ohio, L. M. Schaffer, pastor. A successful campaign was reported. The crowds increased until it was necessary to move to the larger auditorium of St. Mark's Lutheran Church. Mr. Davis spoke in the Mansfield state prison. Mr. Mackey, the chaplain, stated that over 200 made a stand for Christ. On November 21, meetings were begun in Terre Haute, Ind., with H. H. Drake and Wayne Buchanan. Great crowds attended and souls were saved.

A time of deep spiritual blessing is planned this year for the Sixth Annual Mid-Winter Bible Conference to be held January 9 to 16 in the First United Brethren Church, South Bend, Ind., Roscoe F. Wilson, pastor. A strong program is planned which includes D. R. Thomas, D.D.; A. H. Stewart; William H. Lee Spratt; H. A. Ironside, D.D.; S. Edward Long, D.D.; W. S. Hottel, D.D. The music of the Conference will be under the direction of the Music Committee. Special singers and an augmented choir will take part in all evening sessions and on Sunday.

NOTES OF THE EXTENSION DE- PARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. W. P. White spoke November 10-21 in the First Baptist Church, Prescott, Ariz., E. A. Anderson, pastor, and in the Baptist Church, Tempe, Ariz., Fred Bright, pastor.

Dr. Henry Ostrom conducted a Bible conference October 24 to November 7, in the First Congregational Church, Benson, Minn., Roi R. Tibbitts, pastor, followed by evangelistic meetings in the Moravian churches of Watertown and Lake Mills, Wis., A. Schwarze and H. T. Kant, pastors.

W. W. Shannon held evangelistic meetings November 8-14 in the Windom Park Baptist Church, Minneapolis, Minn., E. W. Anderson, pastor.

C. E. Putnam, October 24 to November 8, gave Bible lectures in the Hull Road Free Will Baptist Church, Snow Hill, N.C., Zeb. Harrison, correspondent, followed by a similar ministry in the Edgemont Free Will Bap-

tist Church, Durham, N.C., Henry Melvin, pastor.

Dr. Herbert Lockyer, Ralph E. Stewart and the Moody Musical Messengers have been absorbed by the D. L. Moody Centenary Celebrations, which closed in Memphis, Tenn., and Oklahoma City, December 10.

Dr. Max I. Reich had the privilege of addressing university students at the home of Mrs. C. A. Dixon, Birmingham, England. Evidently "a real impression was made on the lives of these keen young people." Lectures in Radcliffe College for Missionaries and the All Nations Missionary College, both in London, and a rally of Moody students, were all on his agenda.

FUTURE ENGAGEMENTS

The Bonney Workers, Jan. 2-17, Boston, Mass.; Jan. 23-Feb. 7, Milton, Mass.; Feb. 13-28, Augusta, Me.

Earle W. Braun—Dec. 26-Jan. 16, Huntington, W. Va.

John Carrara—Jan. 2-16, Appleton, N.Y.; Jan. 19-Feb. 6, Johnson City, N.Y.; Feb. 12-27, Marine City, Mich.; Mar. 6-20, York Mills, Ont. Can.; Mar. 20-Apr. 10, Wichita, Kans.; Apr. 13-24, Beaumont, Tex.

Guila M. Logue and Muriel C. Smith—Jan. 18-30, Lewistown, Pa.; Feb. 6-20, Rochester, N. Y.

Oscar Lowry—Jan. 23-Feb. 27, Waterloo, Ia.

Raymond O. Nelson—Jan. 2-16, Chicago, Ill.; Jan. 18-Feb. 6, Ithaca, N.Y.; Feb. 8-27, Jamestown, N.Y.; Mar. 1-20, Port Allegany, Pa.; Mar. 22-Apr. 1, Jamestown, N.Y.; Apr. 3-17, Grand Rapids, Mich.; Apr. 19-May 8, Centerville, Pa.; May 10-29, Buffalo, N.Y.

Nygren-Bundy Gospel Crusaders, January, Buffalo, N.Y.; February, London, Ont.; March, Youngstown, O.; April, International Falls, Minn.; May, Frazee, Minn.; June, Vancouver, B.C.

W. E. Pietsch—Dec. 20-31, Los Angeles, Calif.

L. C. Robie—April, Belair, Mich.

B. M. Rollins—Jan. 2-16, Crystal, Mich.

F. E. Rueckert—Jan. 2-23, Dixon, Ill.; Feb.

27-Mar. 20, Lansing, Mich.; Mar. 27-Apr. 13,

Osceola, Ia.; May 22-June 12, Luray, Mo.; June

20-July 3, Lewistown, Ill.

Gipsy Smith, Jr.—Jan. 9-23, Key West, Fla.;

Jan. 30-Feb. 13, Joplin, Mo.; Feb. 20-Mar. 6,

Covington, Va.; Mar. 13-27, Pine Bluff, Ark.; Apr.

3-17, Atlanta, Ga.; Apr. 24-May 8, El Dorado,

Ark.; June 12-26, Woodruff, S.C.

Sylvester Sanford—Dec. 27-Jan. 2, Peoria, Ill.;

Jan. 3-16, Portland, Ind.; Jan. 17-30, Birds, Ill.;

Feb. 1-13, El Paso, Ill.; Feb. 14-28, Lutz, Fla.;

Mar. 1-Apr. 2, Florida, Mo.; Apr. 5-17, Julian,

Neb.; Apr. 18-May 1, Robinson, Iowa; May 2-15,

Omaha, Neb.; May 16-29, Orchard, Neb.; May 30-

June 12, Redmon, Ill.; June 13-26, New Hebron,

Ill.; June 27-July 10, Birds, Ill.; July 25-Aug. 7,

Long View, Ill.

O. W. Stucky—Jan. 2-16, Turtle Creek, Pa.;

Jan. 30-Feb. 13, Erie, Pa.; Feb. 20-Mar. 6, Lebanon,

Pa.; Mar. 13-27, Chicago, Ill.

G. E. Vinaroff—Jan. 2-23, Winfield, Kans.; Jan.

25-Feb. 13, Martinsburg, W. Va.; Feb. 14-27,

Toledo, O.; Feb. 28-Mar. 20, Elizabethtown, Pa.;

Mar. 21-Apr. 3, Johnstown, Pa.; Apr. 4-17, Pitts-

burgh, Pa.

Harry W. Vom Bruch—January, Peoria, Ill.

Anthony Zeoli—Mar. 6-20, Evansville, Ind.

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Theme

PREPARATION FOR EVANGELISM

Mass Meeting (opening session) Monday, Jan. 31, 7:30 P.M., Moody Church, LaSalle and Clark Sts., at North Ave.

Day Sessions 8:00 A.M. and 2:00 P.M. Moody Bible Institute Auditorium

Evening Sessions 7:30, Moody Church

Messages will be broadcast as Radio Schedule permits.

SPEAKERS

Dr. Herbert W. Bieber, Philadelphia, Pa.
Rev. Clinton H. Churchill, Buffalo, N. Y.
Dr. Albert Sydney Johnson, Charlotte, N. C.
Dr. W. H. Knight, Atlanta, Ga.
Dr. Harold S. Laird, Wilmington, Del.
Mr. R. G. LeTourneau, Peoria, Ill., and Stockton, Calif.

Rev. Albert Lindsey, Jr., Peoria, Ill.
Dr. Herbert Lockyer, Liverpool, Eng.
Rev. James E. Mallis, India.
Dr. George S. McCune, Chicago, Ill.
Mr. Erling C. Olsen, New York, N. Y.
Dr. Wilbur M. Smith, Chicago, Ill.
Rev. Harold B. Street, Ethiopia.

Dr. Robert G. Lee, Memphis, Tenn.

These and others have been invited, but at the time of going to press some acceptances had not been received.

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Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

The Jew and the Passion for Palestine in the Light of Prophecy, by Keith L. Brooks.

The editor of *Prophecy Monthly* has gathered together the most interesting events in connection with Jewish movements of modern times. He not only describes, but also nobly defends the Jew in the present era of persecution, and provides facts that should remove all fear among intelligent people that designing Jews will shortly plunge the world into a depression which will place all Gentiles at their mercy. The volume is submitted with an earnest prayer that the contents may open the eyes of many to the spiritual perils of participating in the persecution of the Jews.

100 pages. 7½ x 5 inches. Zondervan Publishing House, Grand Rapids. \$1.00.

C.H.B.

Eternal Destinies, by Charles Harold Rogers, B.S.

The author believes that next to the preacher of the gospel the teacher, more than any other person, has a greater opportunity to observe, and incidentally to influence, the lives of our citizens. To counteract the subtle undermining of non-Christian teachers in higher educational institutions, he has prepared for our young people in story form, some of the outstanding events of unfulfilled prophecy. Three college students, a Christian, a Jew, and an atheist, are the leading characters in the rehabilitation of Palestine, the revival of the Roman empire, and the great battle of Armageddon. We believe this unique study will prove fascinating to our young people and will give them a clear understanding of coming events.

146 pages. 7½ x 5 inches. The author, West Medford, Mass. \$1.00.

C.H.B.

As It Was, So Shall It Be, by A. C. Gaebel.

This well known Bible student and author of many helpful books, has provided one more on the subject which is so dear to his heart. Basing his thought on the words of our Lord, "As it was in the days of Noah, so shall it be also in the days of the Son of man," he has made an excellent comparison of conditions as they were prior to the Flood, with what we have every reason to expect, and even now are experiencing, just prior to the return of our Lord. While careful attention is given to the first age and its development, the time of Enoch, and the days of Noah, the longest chapter of the book is concerning present day conditions. There is scholarly discussion of such problems as the catastrophe following a perfect creation, the length of the day in the period of reconstruction, and the identification of the sons of God in Genesis 6. A very helpful volume to all students of prophecy as well as those who are interested in the signs of the times.

190 pages. 8 x 5½ inches. Publication office of "Our Hope," New York. \$1.00.

C.H.B.

Through the Eye to the Heart, by Hy. Pickering.

This is one hundred original object lessons on a great variety of subjects which have been tried and proved by a number of different authors. The purpose is to instruct in gospel truth largely through the eye-gate. Every lesson is illustrated, and most of the objects can readily be made, painted, or cheaply procured, so that the children may have the benefit of something better to appeal to them than a mere picture. It is to be highly commended to teachers and platform speakers in their efforts to reach and teach boys and girls.

164 pages. 7½ x 5 inches. Pickering and Inglis, London.

C.H.B.

†Dr. William H. Hockman.

Except Ye Repent, by Harry A. Ironside, Litt. D.

This book, the American Tract Society's "\$1,000 Prize Winner of 1937," is indeed the most complete and most readable treatment of the scriptural doctrine of repentance that we have seen. Dr. Ironside, generally regarded as one of the foremost evangelical leaders and Bible expositors of our day, is eminently qualified to write upon such a subject, and he has done it with most excellent result. Every one of the seventeen chapters is brimful of informative material, interestingly presented, with much clear light thrown upon difficult and misunderstood passages of scripture.

191 pages. 7½ x 5½ inches. American Tract Society, New York. \$1.50.

W.P.L.

The Truth about Spiritism and Hypnotism, by E. H. Peterson.

A small volume containing a great variety of material on a wide range of subjects, all more or less connected with the idea of spirit control, or cults engaged in practices whose origin may be ascribed to demon suggestion. The author has undoubtedly read and investigated quite extensively. But, in our opinion, his book could have been made much more interesting and helpful if he had attempted to cover less ground, and had developed a few select lines more thoroughly. While the book is presumably a treatise on spiritism and hypnotism, there is thrown in a considerable amount of material on such subjects as "British-Israel," "The Rothschild Family," "Carl Marx," "The Protocols," etc. Indeed it would almost seem that the author's chief object was to publish the last one-third of the book, which deals entirely with the diabolic international mischief which he feels must be held chargeable to machinations of evil-minded Jews.

128 pages. 8x5½ inches. Benjamin Franklin Society, Waukegan, Ill. \$1.00.

W.H.H.†

A Program of Religious Education, by J. M. Price, L. L. Carpenter, and A. E. Tibbs.

We are indebted to Dr. Price for his previous *Introduction to Religious Education*, which is now in use in many of our higher schools of education. While he has written only the first part of this volume, it was prepared and compiled under his direction. It is intended primarily as a textbook in Southern Baptist schools, but is not so confined to denominational purposes that it cannot be used elsewhere. It covers so wide an area of interest that it will be valuable to pastors and Sunday School officials, as well as for students in colleges and training classes. It should be in the library of every Christian worker, as it is excellent for reference, as well as serving as a textbook.

The first part is devoted to the general activities of religious education. Part two concerns itself with the Sunday School and Baptist Training Union, setting forth the organization and administration of the Sunday School, especially in relation to the program of the Southern Baptist Church. Part three is devoted to supplementary agencies of Christian education, such as the Vacation School, Week Day Church School, Church School of Missions, Women's Missionary Union, and Boy Scouts. Each section concludes with a selected bibliography for class use.

It is to be regretted that in the chapter on Sunday School Materials and Standards the writers have felt that it was necessary to commend the experience-centered lessons promoted by the International Council of Religious Education, which are increasing the ignorance rather than furthering the knowledge of the Bible.

288 pages. 8x5½ inches. Fleming H. Revell Company, New York. \$2.50.

C.H.B.

Called unto Holiness, by Ruth Paxson.

A series of devotional talks given at the 1936 English Keswick Convention. Four great aspects of the Christian life are dealt with: Oneness with Christ, Likeness to Christ, Fullness of Christ, and Wrestlers for Christ. Miss Paxson's teachings are always characterized by clarity and definiteness, and are presented in such fashion as to leave no doubt or fog concerning the way of life in Christ Jesus. In an unusual manner and degree her ministry has proven helpful over a long period of years to thousands of people in both East and West. These are not essays, but addresses recorded in practically the language and form as spoken to the audiences at Keswick.

128 pages. 7½ x 4½ inches. Marshall, Morgan and Scott, London. 40 cents.

W.H.H.†

His Beloved; Genesis Three-Fifteen; A Shadow of Good Things to Come; A Study of the Gospel of John, by Mrs. Lera B. Friedemann.

His Beloved is an exceedingly valuable interpretation of the Song of Solomon by a missionary to the Jews, who loves the Bible and evidently understands the Hebrew setting of old. She distinguishes the different speakers as in a drama, and offers a threefold exposition. First, as a literal experience in King Solomon's life, composed in the dialogue form dear to eastern minds. Next, she interprets the Song dispensationally, bringing out prophetic teaching about true Israel, the remnant. Finally, she finds an individual interpretation picturing the believer at home with the Lord. We recommend a careful study of this booklet by all who have puzzled over this Bible book.

Genesis Three-Fifteen gives vividly in drama form the entire history of Satan's antagonism to the Seed. It is scripturally accurate and helpful.

A Shadow of Good Things to Come is a very informing explanation of the tabernacle, indicating numerous analogies to Christ. A useful book.

A Study of the Gospel of John is an excellent analysis and study guide for individuals or classes.

64 pages, 74 pages, 72 pages, 70 pages, respectively. Zondervan Publishing House, Grand Rapids. 50 cents each.

H.E.S.

If the Minister Is to Succeed, by U. S. Brown, D.D.

This book, after the statement as to why it was written, contains ten chapters with the following central messages: If a minister is to succeed, he must make the right use of time; he should be a lifelong student; a pleasing and forceful personality will be an asset; financial integrity is essential; a challenging pulpit message is indispensable; diplomatic leadership will help; efficient pastoral work is important; his major emphasis must be on evangelism.

Helpful suggestions follow, from outstanding church leaders. This book is filled with vital matters for the minister who would make a success of his ministry. However, in spite of the differentiation made in the first chapter as to what constitutes a successful minister, it will be well for the reader to extend his thinking along this line. It requires keen discernment to recognize the ministry of Jesus Christ and of Paul as being of a successful type, if the evaluation is based upon tangible results. Despite the meager showing at the close of these ministries, forces were set in operation which have wrought wonders in the world. Likewise, ministers today may sacrifice much with little appreciable results, so far as outward appearance is concerned, but having laid deep foundations they exerted vital influences which have found reproduction and wide extension through the lives and ministry of others. With this qualification kept in mind, the reading of this book will be greatly beneficial.

189 pages. 7½ x 5½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. \$1.50.

P.B.F.

Moody Bible Institute Monthly

Dr. Robert G. Lee of Memphis, Tenn., speaker at Founder's Week Conference

Three Men in a Tub, by Herbert Stewart.

The author has based his work on a timely cartoon of Dr. Pace which appeared in the *Sunday School Times*. Messrs. Heady, High-mind, Colossal Conceit, and Willful Unbelief were pictured by the well known cartoonist in the tub of Modernism out on the high seas of human opinions, with the legend, "Little do they know where they are going." These three characters are recognized as the leaders in modernism, evolution, and atheism, the unmasking of which is the outstanding purpose of this book. In the chapter on Modernism and Youth, several touching and tragic illustrations are given of young people from Christian homes who have lost their faith in the atmosphere of atheism and agnosticism, which prevail in so many of our institutions of higher learning.

124 pages. 7 1/4 x 4 3/4 inches. Marshall, Morgan and Scott, London. 75 cents. C.H.B.

Why Be an Ape? by a London journalist.

Admiral Sir George F. King-Hall says of these observations on evolution that they will be easily understood by the man in the street, since they are written in a fairly logical and convincing manner with an impartiality that merits all praise. There is no question but that the "Hush! Hush!" attitude that has been shown toward those who have disagreed with evolution has not only misled the public to a false conception of this over-emphasized theory, but has undermined the trustworthiness of the written Word of God, and resulted in wide-spread unbelief in the great fundamental truths of the gospel. The popular style of this book should make its appeal to the unsentimental man of the street and do much to convince him that the dogmatic statements made by the supporters of this popular scientific doctrine are built on a series of hypotheses which, when honestly investigated, prove to be but a foundation of sand.

144 pages. 7 1/4 x 4 3/4 inches. Marshall, Morgan and Scott, London. 75 cents. C.H.B.

Satan the Antichrist; The Trinity in the Scriptures; The Double Name; Revival in the Scriptures, by Herbert Lockyer.

The first booklet named traces the Devil's entire career from his first rebellion in heaven to the final lake of fire, as a relentless struggle to kill the Seed royal and frustrate God's plans for man's salvation. This English evangelist is a sound Bible student and reasons from it exclusively.

The second is as simple an exposition as possible of this transcending mystery, bringing out more disclosures in both Testaments than most Christians are aware of.

The *Double Name* is a simple homily based on instances where personal names in Scripture are doubled, and thought to convey special lessons.

Revival in the Scriptures explains the meaning and methods of true revivals and the spiritual laws involved.

Zondervan Publishing House, Grand Rapids. 74 pages, 35 cents; 23 pages, 15 cents; 28 pages, 25 cents; 14 pages, 15 cents, respectively. H.E.S.

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Pastor and People, by O. C. S. Wallace, D.D., D.Litt.

Those who have made the acquaintance of Dr. Wallace through his *Clover, Brier and Tansy* will be interested in this very helpful message that he brings to ministers and congregations as a result of his sixty-two years' experience in the pastorate. Not only is Dr. Wallace an able writer and pulpiteer of note, but he demonstrates in this volume his exceptional fitness for the work of a pastor. The chapters that he devotes to such subjects as music, the official board, the young people, the children, the ushers, and even the sexton, are most interesting and informing. Young pastors especially, and students looking forward to the ministry, will profit from the reminiscences of this successful pastor.

128 pages. 7 1/4 x 5 inches. Broadman Press, Nashville. \$1.25. C.H.B.

Last Days of the Martyrs, by Andrew R. Bonar.

Attention should be called to the reprint of this excellent book by the well known British preacher and author, because of its exceptional value for adolescent reading. We know of nothing today provided for boys and girls of the Intermediate department, more fascinating and practical than these thrilling stories of Christian men and women who gave their lives for their faith. While the opening chapters recall the execution of some of the outstanding heroes of the early Church, most of the contents of the book is devoted to English and Scottish martyrs. The chapters are well illustrated and the language sufficiently simple to make an appeal to the adolescent.

259 pages. 7 x 4 3/4 inches. John Ritchie, Kilmarnock, Scotland. C.H.B.

A Guide to the Study of Revelation, by Tracy W. Atkinson.

We are informed that the authoress was a missionary in Armenia before and during the World War. It is her conviction that the Revelation presents a definite accomplishment of the Revelation's unchanged plan since the fall of man, and that the plan includes the cleansing of the earth from sin. Her interpretation possesses the value of the utmost simplicity. Following the order of the chapters in the Revelation, each is considered by itself, with few details or verse references, but clearly setting forth the main teaching of each separate chapter of the book as a whole. While we cannot accept every interpretation, we have been helped by the expositions and commend the book to others.

86 pages. 8 x 5 1/2 inches. Lutheran Literary Board, Burlington, Iowa. 65 cents. G. S.

John E. Williams of Nanking, by W. Reginald Wheeler.

Dr. Williams lost his life at the hands of communist soldiers in that tragic outburst of lawlessness in 1927 known as the "Nanking incident." He was a Presbyterian missionary, a vice-president of Nanking University, and a man greatly beloved by both Chinese and foreign residents. The story of his nearly thirty years of devoted service on behalf of the Chinese people is well told and interpreted in fifteen chapters, which incidentally set forth a very luminous resume of the remarkable history of those fateful years in the struggle of China's four hundred millions to readjust themselves to modern world life.

In the opinion of some of China's greatest thinkers, Dr. Williams' tragic death was the potent factor in leading the Central Government to break with the communistic leaders who had been virtually dictating policies and programs for five or six years. This Nanking atrocity, which shocked the world, brought the Nationalist leaders to their senses, and led to an immediate renouncement and deportation of many Moscow intriguers and military experts. Since then, under the leadership of General Chiang Kai-Shek, China has been struggling to free herself from the grip of the tentacles of Red Russia.

So there are multitudes of Chinese who deeply revere the name of Dr. Williams, believing that he verily accomplished more for their country by his death than by his life.

222 pages. 8 1/2 x 5 1/2 inches. Fleming H. Revell Company, New York. \$2.00. W.H.H.†

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Studies in Genesis (Pratt).
Robert Cameron on I, II and III John.
Oneness With Christ (Nicholson).
Extracts from David Brainerd's Journal.
Israel and the Church (Brookes).
Word Studies in the New Testament (Vincent).
Five Hundred Bible Readings (Marsh).
What the Bible Teaches (Torrey).
Ecclesiastes (pamphlet) (W. J. Erdman).
Basis of the Christian Faith (Hamilton).
When God Comes Down to Earth (Strobel).
Christianity and Non-Christian Religion Compared (Marshall).
Origin of the Nations (Rawlinson).
The Holy Spirit of God (Thomas).
Genesis and Yourself (Trumbull).
The Work of Moody & Sankey as Evangelists (Morrow).
500 Wonderful Conversions (Sayles).
An Infallible Guide (Blanchard).
The Student's Commentary on the Holy Scriptures.
The Twofold Life (A. J. Gordon).
Misunderstood Texts (Sir Robert Anderson).
Progress of Doctrine (Bernard).
The Children for Christ (Andrew Murray).

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Consider Him, by Vance Havner.

Another book from the hand and heart of this instructed minister of grace is to the profit of those believers who are fortunate enough to read it. Pastor Havner has within recent months taken the pastorate of the First Baptist Church, Charleston, S.C. One hundred incisive meditations are given on as many pages, but the brief homily is discerning, meaty, and graciously devotional.

100 pages. 7½x5¼ inches. American Bible Conference Association, Philadelphia. \$1.00. W.M.R.

The Young Moslem Looks at Life, by Murray Titus.

This book, written by an associate editor of *The Moslem World*, is dedicated to the Christian young people of the West. It is, as the author explains in his preface, a study of Moslem youth as it faces the problems of life in these days of kaleidoscopic change. It aims, moreover, to portray not only the significant changes that are taking place, and those in his thinking which must yet take place in Islam, but also the help that must be given by Christianity if the people of Moslem lands are ever to enjoy the abundant life and purity of character which are inseparable from an experience of the transcendence of Jesus Christ.

181 pages. 7¾x5¼ inches. Friendship Press, New York. Cloth, \$1.00; paper, 60 cents. J.R.R.

The Epistle to the Ephesians, by Harold F. Pellegrin.

The subtitle, *Studies in the Christian Life*, well describes this large and richly profitable commentary on Paul's letter, completing also the life work of the author, lately pastor of the Presbyterian Church in Watervliet, N.Y. He sought to study word by word and phrase by phrase the apostle's message in each chapter, relating it to the structure of Scripture and to his times and ours. Without seeking to display his scholarship on textual points, the author gives a sound and careful exposition, and enriches our conception of Paul's thought in many instances. We warmly commend this volume to Bible students.

892 pages. 7½x5 inches. Zondervan Publishing House, Grand Rapids. \$3.50. H.E.S.

Traveling with God Through Soviet Russia—Siberia and Other Countries

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Mr. Deyneka is a native of Russia, although now a naturalized American citizen. During the past summer he spent several months in many foreign lands, but principally in Soviet Russia and Siberia, observing religious conditions.

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The Blessing of the Tribes, by E. Bendor Samuel.

The author, himself a Hebrew Christian, reminds his readers that "the blessing of the tribes of Israel by Jacob in Genesis 49, and by Moses in Deuteronomy 33, were prophecies, and for that reason, and because they form an introduction to Israel's history, they have an importance which many Bible students seem to overlook. These two chapters give us a brief outline prophetically, of God's dealings with His people, and they contain many lessons for us all." One cannot read these pages without a deeper sense of the marvels in the Word of God, and a keener realization that "all scripture is God-breathed." By all means get this book. It is comforting, challenging, and stimulating.

160 pages. 7½x5 inches. Pickering and Inglis, London. 60 cents. W.F.L.

Teaching Junior Boys and Girls, by Mildred Moody Eakin.

This book of methods for the Junior teacher, broad in its scope, considers the various phases of teaching for which the Church School leader is responsible. Worship receives its important place, so often neglected. Many variations for procedures, materials, and activities in teaching Juniors are described. The first chapters provide basic information by defining the teacher's task and starting point, and explaining how Junior boys and girls learn. Teaching principles are made clear and challenging by their illustrations from actual situations. There is a wealth of ideas for activity, the basis of learning. Though some of the suggested projects are not those which we consider worthy of Church School emphasis, they should lead the alert teacher to see the principles involved and discover others which would carry out his own purposes. As to the portions treating of what Juniors should learn, the book offers excellent help for Christian social conduct and attitudes. We feel, however, that the expressed concept of God, His Son, and His Word are inadequate. Vital union with God through the atonement and regeneration has no place.

277 pages. 6½x4½ inches. Methodist Book Concern, New York. \$1.10. J.E.C.

Peter and His Lord, by Clarence Edward Macartney, D.D.

The pastor of Pittsburgh's First Presbyterian Church has again harvested the golden field of his thinking for the granary of your library and mine. We are fortunate. A portrait of Peter is undertaken that does not tone down the wrinkles and lines of this rugged fisherman, but the grace of Christ is magnified in the revelation of what was wrought for, in, and through Peter. These twenty-one sermons grew from prayer-meeting expositions to a later use as Sunday morning messages for the great city church. Biography offers a challenging field for the genius in interpretation—and where can a better than Peter be found for helpful and inspirational delineation? Dr. Macartney has added a highly worthy companion to his already noble list of evangelical volumes.

247 pages. 7¾x5¼ inches. Cokesbury Press, Nashville. \$1.75. W.M.R.

The Christian Evangel, by John McNicol, D.D.

Here is a modern restatement of the Christian faith by one who is keenly alive to the application of the truth to modern life. It is the work of a man of adequate scholarship, abundant culture, and sound understanding, and one who is known as a champion of true Christianity.

The author, who is principal of Toronto Bible College, is a graduate of Toronto University. For more than a generation he has been associated with the educational work of the college. During all that time he has poured out his teaching gifts in the training of thousands of young men and women for spiritual leadership. Beloved by all who know him, he has won his way to his present position, not only by what he is, but also by an appreciation of the sincerity and intelligence with which he has stood for the great cardinal tenets of the Christian revelation.

186 pages. 7¾x5½ inches. American Tract Society, New York. \$1.50. J.R.R.

I Live—Yet Not I, by George Goodman.

We have not seen a more concise and helpful exposition of Romans 5-8 than is contained in this little volume. The author is a teacher of great ability and wide experience, and he has succeeded in presenting the marvelous truths of this section of the Epistle to the Romans in a simple, interesting and thoroughly scriptural way. If we mistake not, many readers of this book will see clearly, for the first time, the meaning of certain passages, and the revelation is sure to thrill the soul and produce new love for and loyalty to the Triune God, by whose grace such a salvation has been accomplished.

95 pages. 7¼x4¾ inches. Pickering and Inglis, London. 40 cents. W.P.L.

The Prophecies of Balaam, by E. L. Langston, M.A.

The fact that Balaam is not listed among either the major or minor prophets has occasioned many to overlook the importance of his prophecies. Not only are these predictions being fulfilled today in the movements of Israel, but they contain wonderful object lessons in the way to live a life of overflowing blessing. While these prophecies primarily refer to Israel under millennial conditions, the author believes that they have a distinct message for the Church of God in this dispensation.

141 pages. 7¼ x 5 inches. Marshall, Morgan and Scott, London. \$1.00. C.H.B.

Valiant in Fight, by B. F. C. Atkinson, M.A., Ph.D.

This book is "A Review of the Christian Conflict," by the under librarian in the University Library, Cambridge, and known in Great Britain as a staunch evangelical.

It arose, the author says, out of three informal talks which he was invited to give at the Leaders' Conference of University Evangelical Unions at Leeds, in September, 1936. His purpose has not been to write a detailed or technical history, but rather to impart some account of God's dealings with His people in the past, in the hope that it might prove an inspiration to evangelical sacrifice today, give encouragement to our witness, and afford guidance in our stand for truth.

212 pages. 7½x5 inches. The Inter-Varsity Fellowship of Evangelical Unions, London. \$1.00. J.R.R.

Lamps for Worship, by Sue Randolph Griffis.

Fifty-two worship programs for youth, prepared by the director of religious education of a large Church School. While the author is to be commended for giving time and thought to what in so many Sunday Schools is known as the "opening exercises," we might wish that there were more spirituality in these programs. Adoration and confession are not given the place that they should have in any program of worship, and altogether too much attention is given to social service programs. Much of the material is drawn from modernistic writers, the *International Journal of Religious Education* being frequently quoted.

200 pages. 8x5¼ inches. Standard Publishing Company, Cincinnati. \$1.50. C.H.B.

Intermediate Worship Services, by Nevada Miller Whitwell.

Probably no other age in the Church calls for as thoughtful preparation of platform exercises as well as lesson material, as the Intermediate department. Boys and girls of the Intermediate age want to worship, and it is the business of the Intermediate superintendent to capture this inherent desire for God by providing a worth while worship program. The author has chosen seasonable subjects for every Sunday in the year, which lends variety and creates interest to that part of the Sunday School hour that generally fails to attract attention and attendance. While it is our belief that worship programs should be correlated with the lesson of the day, these services will be found valuable for suggestion. The author says, "I have tried to honor Christ, His Word, and His Church, and make these services simple, reverent, dignified, and adjusted to the needs of Intermediates."

180 pages. 8x5¼ inches. Standard Publishing Company Cincinnati. \$1.50. C.H.B.

Moody Bible Institute Monthly

Hear Dr. Herbert Lockyer of England at Founder's Week Conference

Institute and Alumni

William M. Runyan

This department provides items of personal and general news of special interest to all former Institute students. Heart and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

MR. ANNETTE SERVES

During November the Alumni field representative, A. G. Annette, filled engagements as follows: 4-7, Young People's Conference, St. John Mennonite Church, Pandora, Ohio; 8-12, First United Brethren Church, Bucyrus, Ohio; 14-26, Fellowship Gospel Mission, Deckerville, Mich.

The Lord is richly blessing Mr. Annette's ministry among former students. Invitations for his services during the late winter and spring months will be welcomed and handled in the order in which they are received.

FELLOWSHIP GATHERINGS

The London (England) Alumni Fellowship met on September 28, and had an inspiring session. They considered it a privilege to have with them Dr. Max I. Reich, of the Institute Extension staff, Kenneth Oglesby '30, and Mrs. Oglesby '32, en route home from Ethiopia. Grace Cox '33, is secretary of the London Fellowship.

The Fellowship Group of Westmoreland County, Pa., met at the Italian Mission, Greensburg, Pa., October 9. Mr. Pratta, pastor of the mission, spoke, and also George Guest '21, of Youngwood, Pa. An excellent testimony service was led by Pearle Ludwick '22, of New Florence, Pa. The officers for the group are: Dena Wagener '20, president; S. M. Wright '25, acting secretary.

EVENING CLASS REUNION

At the home of Esther R. Klemme in Chicago, on Saturday evening, November 20, ten members of the Evening School class of June, 1923, met for the renewal of acquaintance and fellowship. Anna P. Stahr, on furlough from her mission work in Siguatepeque, Honduras, was the guest of honor and was given opportunity to report her work. She expects to return to her field early in January. Out of the blessing of the evening was born the purpose to have a similar gathering again soon.

FUTURE ENGAGEMENT

Dr. Homer Hammontree is to conduct a series of evangelistic meetings in the Faith Presbyterian Church, Quarryville, Pa., from Dec. 26 to Jan. 2. Rev. Franklin Dyrness is pastor of the church.

AWOMEN'S GUILD ANNOUNCEMENT

An interesting feature of Founder's Week will be a Fellowship Hour for all visiting former members and the present members of the Married Women's Guild on Wednesday

(Feb. 2), at 1:30 o'clock. Mrs. Will H. Houghton, president of the Guild Committee, will preside and, with other members of the committee, greet the guests. Mrs. P. B. Fitzwater will be in charge of the program.

RECENT SPECIAL SPEAKERS

A. Stuart McNairn, general secretary of the English branch of the Evangelical Union of South America; Rev. and Mrs. Oliver Thomson, Brazil, missionaries under Evangelical Union of South America; Esther Yergler, Philippine Islands, under Association of Baptists for Evangelism in the Orient; John Gerrard, Peru, under Inland South America Missionary Union; Royal Leeson, Brazil, Inland South America Missionary Union; Genevieve Hipp, Central America, Central American Mission; Peter Deyneka, general director of the Russian Gospel Association, Inc.; David Bronstein, superintendent of Peniel Community Center, Chicago; H. Wakelin Coxill, Belgian Congo, general secretary of the Congo Protestant Council; L. L. Legters, Pioneer Mission Agency.

RECENT SAILINGS OF NEW MISSIONARIES

With fond farewells and unnumbered prayers for God's abundant blessing to attend them, the following fourteen new missionaries have recently gone forth to share in the labors of their fellow Moody-trained workers in distant fields:

Mr. and Mrs. Delos J. Prior, both of '37, under General Council of Co-operating Baptist Missions of North America, Inc., sailed on September 20 for work in India.

On September 25, also for work in India, I. Fern Wayne '37, under General Eldership of the Churches of God in North America, and Dorothy Whitner '37, India Mission to Israel.

On October 6, ten M.B.I. graduates and former students sailed, as follows: Eva A. Pauls '37, to India, General Conference Mennonite Mission; Raymond W. Rutan '37, and John Riebe '37, to India, under Scandinavian Alliance Mission; E. Rudolph Danielson '29, to Portugal en route to Mozambique, Africa, under Scandinavian Alliance Mission; and to Nigeria, Africa, under the Sudan Interior Mission, the following: Myrtle A. Carlson '36, Susan Hooze '37, Dorothy Bell McDowell '35, Susan Spoolstra '35, John Vander Schie '33, and Mrs. Vander Schie (Phyllis Dyke '33).

STUDENTS OF OTHER DAYS

Elmer H. Gillespie '28, has gone into the "Evangeline Country" in southwestern Louisiana, living at 128 S. Pinaud St., St. Martinville, La., with French speaking missionaries, Mr. and Mrs. A. Paul Duchesneau. He will become more proficient in the use of the French language and study the Catholic literature that is the background of these former Acadian exiles. "This fertile field

needs to be soaked in prayer as it has so many times been soaked in water," he writes.

Angus Brower '32, and Mrs. Brower, Congo Gospel Mission, Tshene, Mangai, sur Kasai, Congo Belge, W. C. Africa, write of their marriage on July 2. Mrs. Brower's parents, Mr. and Mrs. Anton Anderson, were students of '16, and are valiantly laboring in the field at the above address.

Horace Murfin '32, and Mrs. Murfin (Ida Green '33), write to their friends of adventure for Christ's name, pilgrimages, the sinking of their river boat, rescue, and the privilege of coming to a village where for many years a solitary believer had prayed for the coming of the missionary. Their address is Rua Boa Vista, 793, Sobral, Ceara, Brazil, S.A.

Sarah E. Book Adams '32, Osceola, Iowa, secretary of the August class, has sent forth a meaty mimeographed "book" recounting the life and adventures of that worthy company. It is inspiring reading. Many students are over modest, perhaps, about sending word direct to this department so that a wider reading than by fellow classmates may be assured. An event reported promptly may be good news, but left to be garnered from an annual letter it loses in value for general reading.

Julia H. Motoyama '36, of the Mino Mission, Ogaki, Gifu Ken, Japan, has now had almost a year of fruitful service among children. The child mind is beautifully open to the message of redemption in Christ.

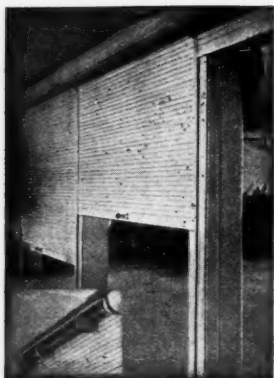
Arthur Ramiah and Mrs. Ramiah (Elizabeth De Young '20), have returned to their work at Adoni, Bellary Dist., South India, after a furlough. They say that opportunities and needs seem greater than ever, and laborers far too few.

Cornelius M. Beerthuis '28, and Mrs. Beerthuis (Frances E. Peigh '28), after seven fruitful years with the Community Church of Hudsonville, Mich., have entered upon the care of the Immanuel Church at Holland, Mich. They leave a new church building at Hudsonville, with a trifle of a debt, and they share the earnest prayers and good wishes of their former parishioners. Their congregation meets in the armory in Holland.

H. I. Lehman '18, and Mrs. Lehman (Ada L. Seper '18), Caixa 33, Muraihe, Minas Geraes, Brazil, inspired by mention in the MOODY MONTHLY of one-day Bible conferences, undertook three-day conferences in each of four country churches, teaching subjects including Romans, Homiletics, and Bible Story Telling. They rejoice over the gratifying results.

Anna Summer '29, S.I.M., Sokoto Leper Camp, Sokoto, N. Nigeria, W. Africa, reports the beginning of a new and much needed leper mission at the above address. She tells of the unique experience of being present at a group conference with the sultan, who is the Sarkin Muslimi (head of all Moslems) in West Africa. "He is the man who has been given an especially bound and engraved Hausa Bible."

Marjorie Accola '35, Plain, Wis., is praising the Lord for His guidance from day to



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day, and for the privilege of serving Him. She is teaching two women's Bible classes each week, conducts children's meetings, and has occasional opportunities to give messages.

Mildred Marshall '36, 133 Rugby St., Providence, R.I., writes that her one term at the Institute was a real blessing and she hopes to return in the near future. She has organized a Junior Christian Endeavor Society in her own church, which has created a deep interest in the young people. She serves the Lord also by playing her accordion in street meetings, accompanying the singers.

M. P. Northem '22, 709 Second Ave., S.W., Pipestone, Minn., writes: "We have been engaged in Christian service ever since (student days) in Y.M.C.A. and boys' work, and for the past eleven years we have been in the pastorate of the Evangelical Church in New York and Minnesota. We have had the privilege of building spiritual programs, mostly with young people and children, and feel more strongly than ever that this is our greatest task. We have continued these years in expository preaching, and feel more convinced of its value, especially when we observe people of the congregations we have served, searching the Scriptures."

M. H. Knobloch '27, left Chicago recently to start a colportage evangelical missionary work known as the Grace and Trust Gospel Messenger. He plans to travel through southern Illinois and Indiana, and then into the southern states, where he will distribute the gospel in print, as well as conduct services in neglected places. This is a faith work, and he covets the prayers of friends for the Lord's guiding and blessing. His mailing address will be, 2014 N. Clark St., Chicago, Ill.

John Schimmel '35, is serving as pastor of the Highland Parkside Community Church, Joliet, Ill. He writes that the Lord has blessed the work in many ways.

Herbert B. Cook '36, and Mrs. Cook (Muriel Stevenson '35) are waiting upon the Lord to make possible their going to Africa. In the meantime Mr. Cook is enrolled as a student at the National Bible Institute in New York. They may be addressed at 242 E. Ridgewood Ave., Ridgewood, N.J.

Harold A. Smith '36, and Mrs. Smith (Marian Baldwin '35) have for the past several months served the First Baptist Church of Delphi, Ind., and the Lord is blessing their ministry.

Joseph H. Bowman '35, writes that he is kept busy serving four places in the vicinity of Viking, Minn., where the Lord is blessing his work.

John Van Wie '35, writes that he is now working with a group of young men in Los Angeles, Calif., known as the King's Round-Table. Their work is carried on in the Christian Missionary Alliance Tabernacle in that city, and the Lord is richly blessing their efforts.

Grace Louer '35, is now numbered among the office employees of the Bible Institute Colportage Association, Chicago.

Eladia Solis '25, who has served the Lord in Mexico, has been confined to her bed because of illness for the past three years. She has recently been permitted to journey to the States, and may now be addressed, c/o Mrs. J. T. Walker, Route 2, Rock Hill, S.C.

Paul L. Arnold '31, recently resigned from the pastorate of the First Presbyterian Church of Paxton, Ill., and with Mrs. Arnold

(Anne DeYoung '29), is now located in Champaign, Ill., where he is continuing his education in the University of Illinois. They may be addressed at 308 N. Draper St., Champaign, Ill.

Raymond W. Rutan '37, sailed from New York October 6, for his work with the Scandinavian Alliance Mission at Dharangaon, East Khandesh, India.

Joseph Keating '18, recently celebrated his ninth anniversary as superintendent of the City Rescue Mission, Trenton, N.J. Special services were conducted at the mission October 10-20 to commemorate the occasion.

H. Raymond Bayne '35, has for some time been in charge of the music and young people's work at the Englewood Presbyterian Church, Chicago. He is also taking work at the Northwestern University, and may be addressed at 6620 Parnell Ave., Chicago.

Linwood G. Gebb '35, is now serving as pastor of the First Presbyterian Church of Nacogdoches, Tex.

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We find these pamphlets very valuable in connection with our Bible study.—Mrs. G. Frank Meador, Beamer, West Va.

We are using the booklets in our group meetings of our Presbyterian women's society and think them fine.—Mrs. S. J. Stoner, Casa Grande, Ariz.

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Hollis H. Peyton '21, and Mrs. Peyton (Marion DeVries '21), Cameron, W. Va., have new treasure in heaven, since their little ten-month-old son, John DeVries, went to be with the Lord on November 9, after an illness of one week. May the God of all comfort minister to these dear parents.

Lillian E. Weeks '37, is engaged in a new work for the Lord at Hunter, Floyd County, Ky.

Mrs. Louis E. Bardwell (Beulah J. Gault '34) writes from Fairbanks, Alaska: "We have been called, we feel, to definite missionary work in Alaska . . . under no board or society. God is Jehovah Jireh. Louis is doing personal work in all the different mining camps. Baby Joel was born August 7." Mr. Bardwell was a student in 1935.

Grover C. Prince '18, and Mrs. Prince (Sara Kane '17), have real cause for thanksgiving in the annual report of the First Baptist Church, Forrest City, Ark., which they are serving. Eighty members were re-

ceived during the year, and gifts amounting to \$10,660.28, with more than \$1,300 going to missionary causes. A building program has increased property value to about \$22,000. The present membership is 609.

BORN

To William F. Naylor '37, and Mrs. Naylor (Maretia Bell '31), a daughter, Martha Joanne, November 21. Present address, 863 N. LaSalle St., Chicago.

To Albin E. Skarman '22, and Mrs. Skarman (Helen M. Adolphson '22), a son, John Stanton, November 13, Louisville, Ky.

To William George Lowe '36, and Mrs. Lowe (June Lyons '34), a son, John Kenneth, November 2, Creekville, Clay Co., Ky.

To William H. Lange '31, and Mrs. Lange (Helen Lloyd '33), a daughter, Louise Helen, August 5, Chicago, Ill.

To Eugene C. Harmon '36, and Mrs. Harmon (Hazel Henley '36), a son, Daniel De Witt, August 12, Madison, S.D.

MARRIED

Russell Wilson Clark '36, and Marion Thom '36, October 22. They are working among the Cherokee Indians, and may be addressed at Tahlequah, Okla.

Tunis William Mouw '36, and Eleanor Elizabeth Jung '37, October 2. They are residing at 2340 South 50th Ave., Cicero, Ill.

Cline Z. Barkey '35, and Ruth E. King '31, September 3. Address, 421 N. DeQuincy St., Apt. 4, Indianapolis, Ind.

Earl Archibald '36, and Virginia Joyce '36, October 9, Chicago. Address, 608 N. Madison Ave., Peoria, Ill.

AT REST

Mrs. Thomas J. Hunter (Sarah M. Himmel '91), from her home in Green Cove Springs, Fla., on October 1, was called home to be with her Lord. Mr. Hunter, who survives, was also a student of '91.

Jemima Thompson '33, was called to her heavenly reward, after lingering illness, on September 3, from her home in Pasadena, Calif. She had gone to India in 1934 for missionary service under the Scandinavian Alliance Mission at Amalner. The beauty of the Lord graced her life and is an abiding testimony. Sickness caused her return from India in 1935. A sister and aunt survive, and share the sympathy of many Christian friends.

William Asher '97, while en route to his winter home at West Palm Beach, Fla., was suddenly stricken at Jacksonville on November 3, following in less than a year the home-going of his wife Virginia. Burial was made at Winona Lake, Ind., where for many years these greatly loved Christian workers had made their home.

Mrs. John DeHaan Sr. '98, was called away from her husband and home at Lamont, Mich., on October 22, for her heavenly employ. As a zealous and faithful follower of the Lord, she had the devoted love of many friends.

Mrs. Mathias Braun '23, on November 6, after an illness of one week with pneumonia, entered into rest from the family home at Brookfield, Ill. The husband and six children survive, to whom the Institute family extends deepest sympathy in this bereavement.

Frances M. Randall '24, is reported to have died on November 13. Her home was at 933 Lathrop Ave., Forest Park, Ill.

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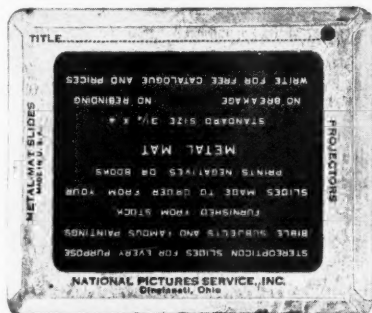
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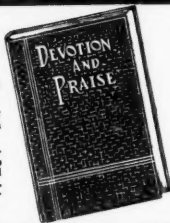
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The Station

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THE SERVICE OF
OUR LORD AND SAVIOUR
JESUS CHRIST**

PROGRAMS IN PROSPECT

In anticipation of the increase in broadcasting hours which begins with the January schedule, W-M-B-I is considering several new features for the winter months. Two of these prospective programs warrant a place on the air because of their universal appeal. In a day when internationalism is so widely discussed, it is entirely fitting that a program be devoted to the recognition of true Christian internationalism. It is the station's aim, therefore, to produce such a program, bringing to the microphone students representing many nations.

Plans for the presentation of a series of true stories are also progressing. This program will present in dialogue form the varied and unusual experiences through which many Institute students have passed.

A more specialized program, designed to bring comfort to the grieving, especially those passing through the sorrow of bereavement, will also make its appearance on the air within a few weeks.

FROM THE BIBLE QUIZ

1. What three Bible heroes each killed a lion? (Judg. 14:5, 6; I Sam. 17:34, 35; I Chron. 11:22)
2. Name the books of prophecy in the New Testament.
3. Of whom was it said, "In him was life; and the life was the light of men"? (John 1:4)

MIDNIGHT HOUR STILL ON AIR

Due to the change in time of the midnight hour broadcast, many listeners have failed to hear it, and perhaps are under the impression that the hour has been discontinued. The program is still a regular feature of the station, though it is now heard from 1 to 2 A.M., Central Standard Time, on Saturday mornings, instead of 12 to 1 A.M., as in former years.

FOUND BY THE AIR WAVES

Letters from Listeners

Well-Churched, but Unsaved

"A little less than a year and a half ago I tuned in W-M-B-I to listen, until I was 'born again.' You see, I belonged to Sunday School and church from the time I was very little until I went away to college. While I knew a great many Bible verses and stories . . . all these were just so many words. By means of a nervous breakdown I was finally brought to see the light."—Illinois

Two Listeners Saved

"Two of my girls accepted Christ as their Saviour while listening to the radio, and my own faith has been re-established."—Illinois

Pastor Constant Listener

"At the moment a rather lisping voice from my radio is saying, 'We thank Thee, Lord, for W-M-B-I.' Of course, I know it is K.Y.B. Club time, and such supposedly matured persons as pastors are not expected to be listeners—but I never can bear in mind that I am grown up; besides which, I have the habit of turning on the radio whenever 'W-M-B-I is on the air.'—Iowa

JANUARY MARKS ANNIVERSARY OF POWER INCREASE

January 20, 1938, marks the tenth anniversary of the date when station W-M-B-I increased its transmitting power from 500 to 5,000 watts.

An interesting history is associated with the station both before and after the power increase. In the early days of its broadcasting ministry the Institute was heard over WGES, and later over WENR, for a limited time each week. In 1925 the 500-watt transmitter of the *Detroit News*, station WWJ, was purchased, and in July, 1926, the Institute began operating on that equipment over its own federally-authorized wave length. The weekly broadcast schedule at that time was seventeen and a half hours, as compared with its present peak schedule (effective in July) of forty-five hours.

After a year and a half of successful operation on its own equipment, W-M-B-I was granted permission to increase its power from 500 to 5,000 watts. In 1928 the additional power was first utilized, and then began a new and fruitful period in the history of the station.

Ten years of continuous broadcasting over the 5000-watt station have been used of God to proclaim the gospel message to multitudes.

LETTERS INDICATE EXTENDED RECEPTION AREA

W-M-B-I's letter count for October shows a marked increase over that of September, and is indicative of a greatly extended reception area. Letters received during October total 2,545, and bear the postmarks of 40 different states, whereas the total for September is 1,612, and the states represented, 24. Daytime broadcasts have been heard as far west as Montana, as far east as Pennsylvania, and as far north as Ontario and upper Minnesota. Illinois, Iowa, Indiana, Ohio, Michigan, southern Minnesota and Wisconsin hear the programs regularly during the day.

MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sunday, January 2, 9, 16, 23, 30

11:00 A.M.—Moody Memorial Church
12:30 P.M.—Sunday Organ Melodies
12:45 P.M.—W-M-B-I Round Table
1:00 P.M.—Men's Voices in Song
1:15 P.M.—Message
1:30 P.M.—Young People's Program
2:00 P.M.—W-M-B-I Singers

Monday, January 3, 10, 17, 24, 31

7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Birthday Anniversary Program

Tuesday, January 4, 11, 18, 25

7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time

Wednesday, January 5, 12, 19, 26

7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Program
12:00 M.—Midday Hour
3:00 P.M.—International Sunday School Lesson
3:30 P.M.—"Hymns You Love to Sing"
3:45 P.M.—Question Hour
4:15 P.M.—The Three Trumpeters
4:30 P.M.—Tract League

Thursday, January 6, 13, 20, 27

7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Music

Friday, January 7, 14, 21, 28

7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible
11:05 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Music
3:45 P.M.—Jewish Sabbath Service
4:30 P.M.—Auditorium Choir
1:00-2:00 A.M.—Midnight Hour

Saturday, January 1, 8, 15, 22, 29

7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-Age Bible Study
11:30 A.M.—Church School Program
12:00 M.—Piano and Organ Duets
12:15 P.M.—Message
12:30 P.M.—Young People's Program
3:00 P.M.—String Choir
3:30 P.M.—Message and Radio School of the Bible
4:00 P.M.—"Mother Ruth"
4:30 P.M.—Music



Moody Bible Institute Monthly

Rev. Clinton H. Churchill of Buffalo a speaker at Founder's Week Conference

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